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# THE LONDON QUARTERLY AND HOLBORN REVIEW

EDITOR: LESLIE F. CHURCH, B.A., Ph.D.

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## THE GREAT O'S OF ADVENT

**A**MONG the names of the festivals of the Church found in the Calendar prefixed to the Book of Common Prayer, under the date of December 16th, there are the words, *O Sapientia!*<sup>1</sup> This rather cryptic entry points to one of the most interesting of the liturgical details connected with the season of Advent. It indicates the first of a series of antiphons which were sung at Vespers, before and after the Magnificat, in the worship of the Church before the Reformation, and it is curious that the entry in the Calendar has survived, seeing that the antiphons are not in the sanctioned use of the Church of England. These antiphons are described in the Roman Breviary<sup>2</sup> as *antiphonae majores* (apparently in contrast with the series of shorter antiphons at Lauds which will be mentioned later), and they were familiarly known as 'the Great O's of Advent' because they all began thus, with an *O!*

The antiphons in the Western liturgy are, in many instances, very ancient and very interesting. An antiphon (*antiphona*, ἀντίφωνος), as the very form of the word implies, is properly a chant executed by two choirs alternately. It is difficult to say when the antiphon first came into use in the Church. The ecclesiastical historian Socrates states that St. Ignatius, the second bishop of Antioch, introduced this manner of alternate chanting, and adds the legend that this was the result of a vision in which Ignatius saw and heard two choirs of angels praising God in this fashion. Baudot states that there are no traces of antiphonal chanting until the fourth century, and attributes some importance in the matter to Flavian and Diodorus, the

<sup>1</sup> *Hist. Eccles.*, vi, 8.

<sup>2</sup> *The Roman Breviary*, p. 32.

ascetics of Antioch, who directed (sometime about 350) that the Psalms in the nocturnal service should be sung alternately by two choirs of the faithful, which united only in chanting the refrain. St. Ambrose had a good deal to do with popularizing the mode in the West, as indeed the legend about the origin of the *Te Deum laudamus* is enough to witness. But there is at least some probability that antiphonal singing existed in the Church at a much earlier date. Pliny, in his famous letter to Trajan about the Christians, writes: *carmen Christo quasi Deo dicere secum invicem*,<sup>1</sup> which seems plainly to imply something of the sort. Long before that the method of antiphonal chant was used in the pagan drama.

But the term antiphon as in use to-day has acquired a much more general meaning than the etymology and the early use of the word really warrant. As one liturgical authority has written: 'La signification d'*Antienne* s'éloigne considérablement aujourd'hui du sens primitif: c'est un passage de l'Écriture, ou tiré d'écrivains ecclésiastiques, chanté par tout le chœur.'<sup>2</sup> In fact, an antiphon in the Roman use to-day consists of a sentence or two, generally based upon a passage of Scripture, and it is sung or recited before and after each Psalm and the Magnificat during Mattins and Vespers. The liturgical volume called the Antiphonary contains the words and music of the antiphons used in the various services, and also of versicles, invitatories, responses, and so forth, which are not antiphons in the strict sense. While many of the versicles in the Antiphonary are not now sung antiphonally, that usage seems to have survived rather specially at Advent. Some of the antiphons of the season were certainly chanted antiphonally, at a fairly late date, at least on Christmas Day, for Cardinal Thomassi says expressly, *in die Natalis Domini, ad omnes antiphonas vigiliae chorus choro respondet*.<sup>3</sup>

'The Great O's' belong to the early Middle Ages. They were in familiar use at least as early as the eighth century. One

<sup>1</sup> *Ep.*, 96.

<sup>2</sup> Migne, *Dictionnaire de la Liturgie Catholique*, p. 74.

<sup>3</sup> J. M. Thomassi, *Opera*, iv, p. 37 (quoted in Battifol, *History of the Roman Breviary*, p. 119).

interesting piece of evidence on this point belongs to our own land, for there appear to be undoubted traces of the antiphons in one of our Anglo-Saxon poets. Cynewulf, the Northumbrian bard who flourished in the latter half of the eighth century, was possibly identical with the person of that name who was Bishop of Lindisfarne, and died in 783. Now the poem generally called *Cynewulf's Christ*,<sup>1</sup> which has for its threefold theme the Advent, the Ascension, and the Last Day, contains passages which paraphrase several of the Antiphons of the Magnificat. This naturally implies a date for the antiphons considerably anterior to Cynewulf.

A more general evidence of the early date of these antiphons is to be found in the entire absence of the sentimental adoration of the Virgin which infects so much of the Roman rite, and which is so manifest, for example, in the Office for the Octave of the Nativity. There is nothing that is not scriptural and evangelical in 'the Great O's'.

One of the striking characteristics of these antiphons, and indeed of the whole liturgy for the season of Advent, is what might be called the Hebraic tone of both thought and language. The early generations of devout men who gradually built up the liturgy seem to have had an imaginative instinct which shows itself especially here: they were able to put themselves back into the mood of expectancy that marks so much of the Old Testament, and particularly many great passages in the Psalms and in the Prophets. The Advent of the Lord is *expected* in the liturgy, almost as if it had not yet happened; the worshipping Church in the weeks before the Feast of the Nativity is like the aged Simeon, *looking for the consolation of Israel*.

In the present Breviary there are seven Antiphons of the Magnificat, which begin as follows: *O Sapientia, O Adonai,*

<sup>1</sup> It is doubtless this which led a Methodist scholar of a past generation, Dr. Etheridge, to quote three stanzas of the *Veni, veni, Emmanuel* at the close of his book *Jerusalem and Tiberias, Sora and Cordova*. It is a study of Rabbinical literature, and a very remarkable one for the period. I think it was finding this unexpected quotation, when I read the book forty years ago, that first aroused my interest in the Antiphons of the Magnificat.

*O Radix Jesse, O Clavis David, O Oriens, O Rex Gentium, O Emmanuel.* These are used at Vespers on the seven days preceding Christmas Eve, one on each day, beginning with *O Sapientia* on December 17th, and ending with *O Emmanuel* on December 23rd. The curious fact has been pointed out that the first letters of the antiphons (disregarding the O's) if read upward make the words: *Ero Cras*, and *cras* and *crastina* occur nearly a score of times in the services for the Vigil of the Nativity in the Breviary. The two other antiphons which make up the nine used in some countries in the Middle Ages are, *O Virgo virginum*, which is retained in the Breviary as the proper antiphon to the Magnificat at second Vespers on the Feast of the Expectation of the Virgin Mary, on December 18th, and *O Gabriel, nuntius coelorum*, generally replaced, after the thirteenth century, by another, *O Thomae Didyme*, which is still found in the Breviary, as the antiphon to the Magnificat on St. Thomas's Day, December 21st. There seems to have been a great deal of pious inventiveness at this point of the liturgy in the Middle Ages, for the Parisian rite had nine antiphons, adding to the seven in the Breviary of to-day two more, *O sancte sanctorum* and *O Pastor Israel*, and beginning the recitation of the nine on December 15th; and some churches even had twelve antiphons, adding to the seven in the Breviary for the week preceding Christmas Eve, and the two in the Breviary for the Expectation of the Virgin Mary and for St. Thomas's Day, three more: *O Rex pacifice*, *O Mundi Domina*, and *O Hierusalem*, addressed to our Lord, the Virgin, and Jerusalem.

Moreover, there is another series of short antiphons at Lauds, consisting of five sets of five each, used on the seven days preceding Christmas Eve, except on the Sunday, and on St. Thomas's Day. These are practically all short passages of Scripture, very happily chosen for the period, like 'When the Son of Man cometh, shall He find faith on the earth?' and 'That Thy way, O Lord, may be known upon earth, Thy saving health among all nations!' and 'Tell it out among the people,

and say, Behold, God our Saviour cometh!' In some places, and especially in France, a very special solemnity was given to these antiphons in the Middle Ages, and they were chanted thrice, before and after the Magnificat, and after the Gloria.

It is, however, 'the Great O's' which are by far the most interesting and important of these chants. The Latin text of the seven antiphons is as follows:

## I

O Sapientia, quae ex ore Altissimi prodisti, attingens a fine usque ad finem, fortiter suaviterque disponens omnia; veni ad docendum nos viam prudentiae.

## II

O Adonai, et dux domus Israel, qui Moysi in igne flammae rubi apparuisti, et ei in Sina legem dedisti: veni ad redimendum nos in brachio extento.

## III

O Radix Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur; veni ad liberandum nos, jam noli tardere.

## IV

O Clavis David, et sceptrum domus Israel; qui aperis, et nemo claudit, claudis, et nemo aperit: veni, et educ vinctum de domo carceris, sedentem in tenebris, et umbra mortis.

## V

O Oriens, splendor lucis aeternae, et sol iustitiae; veni et illumina sedentes in tenebris, et embra mortis.

## VI

O Rex gentium, et desideratus earum, lapisque angularis, qui facis utraque unum: veni, et salva hominem, quem limo formasti.

## VII

O Emmanuel, rex et legifer noster, exspectatio gentium, et Salvator earum: veni ad salvandum nos, Domine Deus noster!<sup>1</sup>

For the benefit of the general reader I append a translation:<sup>2</sup>

## I

O Wisdom, that comest out of the mouth of the Most High, that reachest from one end to another, and dost mightily and sweetly order all things; come, to teach us the way of understanding!

<sup>1</sup> It is said that when the Italian forces under Victor Emmanuel were at the gates of Rome in December 1870 the clergy of the city had queer feelings as they chanted, *O Emmanuel, Rex et legifer noster, veni ad salvandum nos!*

<sup>2</sup> Slightly altered from the version in the Marquess of Bute's translation of *The Roman Breviary*, 1, p. 244.

## II

O Adonai, and Ruler of the house of Israel, Who didst appear unto Moses in the burning bush, and gavest him the law in Sinai: come, to redeem us with an outstretched arm!

## III

O Root of Jesse, which standest for an ensign of the peoples, at Whom kings shall shut their mouths, unto Whom the Gentiles shall seek; come, to deliver us, and do not tarry!

## IV

O Key of David, and Sceptre of the house of Israel; that openest, and no man shutteth; and shuttest and no man openeth; come, to bring out the captives from the prison-house and them that sit in darkness and in the shadow of death!

## V

O Dayspring, the Brightness of the everlasting Light, the Sun of Righteousness; come, to give light to them that sit in darkness and in the shadow of death!

## VI

O King of the Gentiles, yea, and their Desire, O Cornerstone that makest of twain one; come, to save man, whom Thou hast made of the dust of the earth!

## VII

O Emmanuel, our King and our Lawgiver, the Hope of the Gentiles, and their Saviour, come to save us, O Lord our God!

It is obvious that each of these antiphons is founded on some notable passage of Scripture which contains a title of our Lord, and most of them combine references to more than one part of Holy Writ. Thus *O Sapientia* derives from two great passages in the Apocrypha—Ecclesiasticus xxiv. 3, where Wisdom says: 'I came out of the mouth of the Most High', and the Wisdom of Solomon, viii. 1, 'Wisdom reacheth from one end to another mightily; and sweetly doth she order all things'. *O Adonai* is developed from the passage in Exodus iii. 2, where the portent of the burning bush is related, and the use of *Adonai* in the antiphon is really connected with that text. For in the fourteenth verse of the same chapter we read, 'And God said unto Moses, I AM THAT I AM, and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you'. This name of God in the Hebrew is closely connected with the Tetragrammaton, which was regarded as so sacred that *Adonai*



(Lord) was substituted for it in reading the Scripture (with the incidental result that the consonants of *Yahweh* combined with the vowels of *Adonai* have given us the artificial name *Jehovah*—too well established, unfortunately, to be banished from use, as it really ought to be). *O Radix Jesse* is founded upon Isaiah, xi. 10, 'The root of Jesse, which standeth for an ensign of the peoples', and Revelations xxii. 16, 'I am the root and the offspring of David, the bright, the morning star', with an allusion also to Isaiah lii. 15. *O Clavis David* derives from Isaiah xxii. 22, 'And the key of the house of David I will lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open' (and, of course, the quotation of that passage in Revelations iii. 7) with a secondary reference to Isaiah, xlii. 7, 'To bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house'. *O Oriens* recalls the passages in Luke i. 78, 79, 'The dayspring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death', and the Wisdom of Solomon, vii. 26, where Wisdom is called 'the brightness of the everlasting light', and Malachi iv. 2, 'But unto you that fear my name shall the sun of righteousness arise, with healing in his wings'. *O Rex gentium* recalls both Haggai ii. 7, 'And the desire of all nations shall come'—the Hebrew means 'the desirable things', but the Vulgate is *Et veniet desideratus cuncta gentibus*—and Ephesians ii. 14, 20, 'For He is our peace, who made both one . . . the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone'. *O Emmanuel* is based upon Isaiah vii. 14, 'Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel'—the passage quoted in Matthew i. 23—with a reference also to Genesis xlix. 10, 'Until Shiloh come; and unto him shall the obedience of the peoples be', where the Vulgate is *et ipse erit exspectatio gentium*.

The last development with respect to 'the Great O's' is an interesting one. Some unknown genius versified them, or rather paraphrased them in verse (for it is only the central

thought of each antiphon that is retained in the rhymed version) and added a refrain. The sequence is found in the Paris Missal. The Latin text is as follows:<sup>1</sup>

Veni, veni, Emmanuel!  
Captivum solve Israel!  
Qui gemit in exilio,  
Privatus Dei Filio.  
Gaude! gaude! Emmanuel  
Nascetur pro te, Israel.

Veni, O Jesse virgula!  
Ex hostis tuos ungula,  
De specu tuos Tartari  
Educ, et antro barathri.  
Gaude, gaude! . . .

Veni, veni, O Oriens!  
Solare nos adveniens,  
Noctis depelle nebulas,  
Dirasque noctis tenebras.  
Gaude, gaude! . . .

Veni, Clavis Davidica!  
Regna reclude coelica,  
Fac iter tutum superum,  
Et claude vias inferum.  
Gaude, gaude! . . .

Veni, veni, Adonai!  
Qui populo in Sinai  
Legem dedisti vertice,  
In majestate gloriae.  
Gaude, gaude! . . .

These verses, or rather five of them, were translated into English by Dr. Neale, who did so much to make the Latin hymns of the Middle Ages known in this land, and his version 'O come, O come, Immanuel, And ransom captive Israel', is in familiar use during the season of Advent throughout the English-speaking world.<sup>2</sup> It is, as I think, one of his most successful translations. Dr. Neale believed that the hymn was of the twelfth century, but there does not appear to be any actual evidence that carries it back beyond the early years of the eighteenth century. Oddly enough much the same thing is true of the *Adeste fideles*, for all its medieval tone.

It is surely striking and suggestive to remember that the words which have been chanted in Latin in the Roman rite for more than a thousand years past are sung in English at the same season in all the Churches of the Reformation in England and America. The faithful in every land still cry with one voice: *Veni, Domine Jesu!*

HENRY BETT

<sup>1</sup> Daniel, *Thesaurus Hymnologicus*, II, 336.

<sup>2</sup> *Mediaeval Hymns and Sequences*, p. 171.

## THE ROMAN AND THE BRITISH CHARACTER

ST. AUGUSTINE and Dante, twin pillars of the Christian philosophy of history, do not hesitate to speak of the Divine mission of Rome. Any serious belief in God's providential government of mankind must do justice to that unique law-founding, peace-bringing work spreading over many centuries. Behind Rome's majestic civilizing achievement there was a Vision, a certain deliberate ideal of human character. When that Vision faded, Rome began her downward career.

It is not national egotism, but historical insight, that has prompted modern historians—Bryce, Seeley, Fisher—to recognize in the British Empire the modern counterpart of ancient Rome. The Roman Empire was in its day a League of Nations, although Italian supremacy was unduly marked. The British Empire is the true model of the new international order, the only genuine League of Nations. The world is crying for the unity that transcends Patriotism without destroying it. This secret is better understood in the associated states within the British Commonwealth than anywhere else. The *Pax Britannica* is the modern and improved version of the *Pax Romana*.

The history of Rome is the most impressive drama on record. For fifteen hundred years men have been fascinated by the spectacle of that slowly rising, slowly falling pyramid and have striven to discover the cause of such glory and such ruin.

In recent days it has become fashionable for our enemies without and our croakers within to predict the imminent dissolution of Great Britain. *Fas est et ab hoste doceri*. Such ecstatic or gloomy anticipations of our downfall should serve to brace rather than discourage.

'Where there is no vision the people perish.' The essential factor in the collapse of Rome was a decline in the character

of her citizens. Neither prestige nor material resources could preserve the State when moral fibre failed.

Believing that the destruction of the British Empire would be an enormous disaster for the modern world, it behoves us also to realize that the decisive factor in a nation's destiny is moral. A study of the Roman character in its prime will not be without guidance for all who have the well-being of Great Britain at heart. It will appear that there are striking resemblances between the Roman moral ideal and our own.

1. When we think of Rome it is not of intellectual or artistic ability that we think, but of character. Character was Rome's asset, the real 'Fortune of the City'. We cannot doubt this when we remember the great words she has given us—justice, family, piety, culture, virtue, sacred, religion.

What then was the central ideal of Rome at her glorious best? It was *virtus*—virtue. *Virtus* (as the word obviously suggests) means manliness, manhood. It stands for the power to play the man at all times and in all places. A man is one who is not Fortune's slave, the sport of mood or circumstance. Manhood was the character most deeply respected. In *virtus*, or manhood, the Romans distinguished three main elements. The first was *gravitas*. (It is useless to translate it 'gravity'.)

*Gravitas* is a great word and has a wealth of meaning. It suggests seriousness, sobriety, as opposed to impulsiveness and excitability. The Romans despised instability. It reminded them of the fickle and versatile Greeks. *Gravitas* speaks of dignity, the sense of responsibility, self-possession, law-abidingness, moderation. The Romans were sterling rather than smart men. (It was the Greeks who were too clever by half and liked to be thought so.) Strength in trial, steadiness in danger, courage in defeat—all that we mean by 'staying-power'—this was what they admired and cultivated. It was a part of their *gravitas* that they despised swagger and theatricality and preferred modesty. Their staying-power is shown in the way they endured misfortune and refused to despair.

It is a mistake to regard Rome as a pirate power. Like ourselves, she was warlike but not militaristic. Not until late in her history had she a standing army. Like us, she muddled through her wars, never being fully prepared for any crisis in foreign affairs because she was more interested in domestic politics. War, though frequent, was regarded as abnormal. Her campaigns (like ours) often began with lost battles; but once the struggle was begun, Rome went on with it to the end. Like us, they won the last battle of a war. Again, as with us, the force behind the Government was not really the army, but the common indestructible patriotism of the citizens.

One instance only of *gravitas* need be given.

Following their mighty leader Hannibal, the swelling cosmopolitan army of Carthage swept through Italy. The elephants shaking the earth like marching mountains, the gigantic Gauls in their barbaric panoply, the dark Spaniards girt in gold, the brown Numidians on their unbridled horses wheeling and darting like hawks—all this must have seemed like a vision of Doom. The barrier of the Alps was broken down, and the greatest captain of the age was nearing the City. In the wake of the invaders cornfields lay ravaged, vines ruined, villages burned with fire. It was Hell let loose. The greatest army Rome had ever put into the field was out-generalled and annihilated at Cannae. The Eagles were lost, the legions were broken, Hannibal was at the gates. In Rome nothing remained but honour and the courage of cold resolution. Even in that zero hour *the price of property in the Roman auctions went up*.

To despair of the Commonwealth was the unpardonable sin. In the end Carthage fell 'as nothing has fallen since Satan'. Is it presumptuous to claim that such fortitude, such unflinching steadiness, has been an outstanding feature of the British character? We have needed this imperturbable self-control at many a crisis in our rough history; we need it to-day; and it is not being found wanting. Our *gravitas* remains intact. Hitler will no more intimidate Britain than

Hannibal Rome. And one day the German will share the fate of the Carthaginian.

2. The second constituent of *virtus* was *veritas*—another great word with manifold meaning. Merely to translate it in schoolboy fashion—Truth—is not enough. *Veritas* means simplicity, sincerity, not to be showy or tricky. It means not merely speaking the truth, but acting it; standing by your word loyally even though it may be against your interest. It also means that you will keep your feet planted solidly on the ground and not be carried away by fancy schemes that look well on paper; in other words, that you will see things as they are.

Truthfulness was not a strong point with the Greeks. That is why the wiser men in Rome objected to the influx of Greek teachers. The Greeks were nimble in debate and practised the art of rhetoric (in modern English, 'spell-binding'). The results of this were almost wholly evil. By making eloquence and persuasiveness the end instead of truth, by setting plausibility before honour, and cleverly making the worse case seem the better, these Greek professors captivated and corrupted Roman youth. In fact so many young Romans were carried off their feet by the tricks of the orator's trade that Cato urged that the Greeks should be packed off home. It is particularly interesting that Plutarch and Polybius, two Greeks, should have given us perhaps the finest description of the true Roman type. Polybius, especially, stresses their 'honesty' (*veritas*). 'In Rome', he says, 'when land changes hands it will often seem as if bonds, seals, and lawyers are unnecessary. The word of a Roman is enough. Whereas in Greece you will need seals and bonds and lawyers and witnesses, and after all you will be cheated if you are not very careful.' The Greeks admired δεινότης, smartness; the Romans, *veritas*. Again, an example or two. The Roman defeat at Cannae has already been mentioned. When, after that calamity, certain Roman officers were sent home by Hannibal on parole to arrange a ransom, some of them secretly returned to his camp on pretence of having forgotten something. Afterwards,

when Rome refused to ransom them, they sought to break their parole on the plea that they had *already* kept the pledge which bound them to return. The nation which regarded Odysseus as a hero would have thought this a clever trick. What then happened? Although the fortunes of Rome were at their lowest ebb, the officers who confessed to the sharp practice were sent back to Hannibal. The others were later sought out and disfranchised. Their smartness lost them their citizenship. This is *veritas*; not the German doctrine of 'a scrap of paper'. The Roman Senate may have been 'fools' as our enemies called Britons in the last war, but they were gentlemen, even when Hannibal was at the gates.

The story of Marcus Atilius Regulus is known to every schoolboy. This Consul was defeated and taken prisoner by the Carthaginians. For five years he remained in prison until the Carthaginians, dispirited by a series of defeats, sent Regulus to Rome to present their offers of peace. They extracted from him a promise that he would return to Carthage if their terms were rejected.

When asked his opinion by the Senate, Regulus dissuaded them from peace, even from an exchange of prisoners, and urged the prosecution of the war with redoubled vigour as Carthage was losing heart. He then resisted the persuasion of some of his friends, and returned to Carthage, where, as he knew, torture and death awaited him. Turner chose the setting out of Regulus for Carthage as the subject of one of his greatest pictures. No wonder that Regulus stood high in the *exempla virtutis* which formed the main instruction of Roman schoolboys. He was a Roman indeed, true to the interests of his country and to his own pledged word.

May we not claim that *veritas* also has been a part of our British vision? There is still (after 130 years) a current proverb in Spain and Portugal, 'Word of an Englishman', a proverb that goes back to Wellington and the Peninsular War. Here again we see the affinity between Roman and British standards. Let us thankfully recognize that to be a



successful liar is the ambition of very few bearing the British name.

3. The third and final ingredient of Roman *virtus* was *pietas*. (We will not lazily mistranslate it, piety.)

*Pietas* means at bottom, awe, veneration for what is sacred, a sense of the preciousness of tradition. In a word, having a sense of Divine values. *Pius*, to the Roman, denoted not a prig or sanctimonious other-worldling, but a God-fearing citizen, a man with a conscience, to whom prayer is a natural resource, to whom also the Divine Call is real and compelling.

*Dis te minorem quod geris imperas.* Thou rulest the world by walking humbly before God.

This *pietas*, veneration, had its root in Roman family life. Family is a Roman word and a Roman thing. Home life was considered the greatest character-building institution. Here again the Romans differed profoundly from the Greeks. Cato said: 'A wife and a son are the holiest of all holy things.' Marriage was a partnership; *ubi tu Caius, ego Caia*—where you are master, I am mistress. Many of the monuments erected by the surviving partner have the letters S.V.Q.—*sine ulla querela*, without a quarrel. Such a motto must often have expressed the truth, and always stood for the ideal. Domestic tranquillity was not achieved by reducing the wife to a non-entity—not an easy thing to do anywhere. In spite of the theoretical severity of the *patria potestas*, the Roman matron held an honourable and dignified place in the state. A home, with its family altar, was sacred.

Cicero (Rome's leading barrister) pleaded successfully for the restoration of a private house that had been pulled down, and the vacant site dedicated to the Goddess Liberty! Home was not (as with the Greeks) a place for eating and sleeping and holding one's chattels. It was a spiritual thing, a sanctuary of security, discipline, loyalty, affection.

When Cicero exclaimed, 'Home is a citadel so sacred that to tear a man away from it is an outrage against the divine law', he had public opinion on his side. The Roman home was a



school of virtue. A youth learned there his earliest lessons in public spirit and fed his mind on the lives of Rome's wisest and bravest men.

In Aeneas, the legendary founder of Rome, Virgil (Roman Virgil) gives us the Roman type; morally serious, loving and dutiful to parents, faithful to his arduous vocation in spite of weakness and temptation.

To use the words of F. W. H. Myers: 'Strong only in the sense of duty and obedience to the will of God, he fulfils his mission in the spirit of those medieval heroes, those Galahads and Percivals who in the fierce press of battle look beyond blood and victory to a concourse of unseen spectators and a sanction that is not of man.'

Virgil portrays his hero as 'star-bound', a man with a mission, a servant of Providence, murmuring through weariness, defeat, and tears, 'Thy will be done'.

May we once more claim that in this respect also we stand firm? To be 'pious' in the conventional sense, is certainly not the aim of the average Britisher. But if *pietas* means reverence for sacred things, the fear of God, the sense of moral responsibility, such 'piety' is by no means extinct among us.

*Virtus—gravitas, veritas, pietas*—while Romans remained faithful to such an ideal Rome was invulnerable. In Virgil's words, *Felix prole virum*, she was happy in her breed of men; and again *moribus antiquis stetit res Romana virisque*—By the manners and manhood of the olden time the Roman State stands firm.

But Rome, even Rome, demoralized by success and wealth, became soft, comfortable, self-indulgent. The old aristocratic families lost their nerve, abdicated, and dwindled into urbanized pleasure-seekers. They even paid others to fight their battles. They limited their families, until by the time of Hadrian (130 A.D.) only *one* of all the great Roman houses remained.

The tremendous phrase of Lucretius came true, *Deum ira in rem Romanam*. The wrath of God fell upon Rome.

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In holding up to admiration this ideal of Roman character I am well sponsored.

St. Paul was proud to say *civis Romanus sum*. But the finest salute to Roman virtue is put by Milton into the mouth of the Son of God Himself:

Among the Heathen cans't thou not remember  
Quintus, Fabricius, Curius, Regulus?  
For I esteem those names —

British virtue is on its trial. The fierce ordeal of war will consume the dross of sentimentalism, materialism, and false liberty, which have threatened us in easier times. The deeper elements of our character will emerge again and the name Christian Englishman will stand not for a vanished ideal but for a present reality. Only thus will the taunts of decadence, the prophecies of downfall, be falsified. Lord Halifax, in his address to the University of Oxford, made clear the secret of national strength and survival: 'Be so proud of the race to which you belong that you will be as jealous of its honour as you are of its safety, and that you will strive for both with equal determination.' This is the high calling which Providence has assigned us; in fulfilling it we shall be serving the Kingdom of God.

F. BROMPTON HARVEY

## THE ENGLISH PULPIT

### The Place of Preaching in our Religious Life

OUR concern is with a vast subject and this essay can pretend to be no more than a bucketful drawn from an ocean. But as even a toy bucket may hold a few specimens of marine life, we may glean a truth here and there to serve us. Memories of boyhood confirm that sundry crabs and sea-anemones once purloined from rocky pools 'suffered a sea-change', and not for the better, until at last colour and life died away, leaving only dead form. To a man doomed to read many sermons of the past a similar experience sometimes comes. He is tempted to fling aside book or manuscript with peevish exclamations. What dull fellows these preachers were and how empty must men's lives have been to endure them by the hour!

But let us enlist sympathetic imagination. The men who flocked to hear Wycliffe and Latimer were men who also delighted in jousts and tournaments. John Donne, preaching in old St. Paul's, had as his auditors not merely the gallants who cluttered up Shakespeare's stage but also the groundlings who revelled in blood-curdling tragedy. When Whitefield and Wesley drew thousands to their preaching, the men they held spellbound would otherwise have remained watchers of cock-fighting. The unmistakable fact is that virile preaching has always revealed power closely connected with the life of the people. Preaching, like literature, may be interesting though divorced from living, but it can never thus rise to its full greatness. Preaching, however, unlike literature, withholds its inmost secret from later generations. The word, as it was spoken with the emphasis of the preacher's personality and presence, cannot be recaptured to give more than a part of its original content, for preaching is the actual delivery of a man's message to a listening congregation. Even when sermons are reported *verbatim*, as Spurgeon's were, they cannot convey the spiritual meaning which comes home to the actual listeners.

We must reluctantly acknowledge then that specimens of

past preaching cannot reveal the bright hues they once possessed. We can only see the content of their thought, their mode of appeal, and we are enabled to learn from contemporary reports what men felt was their influence.

Bearing in mind these generalizations and difficulties, our first effort (and by far the longest) will be to trace the rise of preaching until it reaches the conspicuous position in English religious life with which we are familiar. In passing, that should reveal some of the functions of the pulpit; and then, after seeking what is its legitimate sphere in worship, we may conclude by asking what are the possibilities of preaching in these hazardous days.

The ultra-Protestant belief is not quite extinct which held that pure religion and undefiled went underground in the fifth century and, having passed through caverns measureless to man, emerged, still miraculously undefiled in the sixteenth century. Forgotten are the best original efforts of the friars, forgotten the mystics of the Middle Ages and those many obscure parsons who gave Chaucer his happy picture:

But riche he was of holy thought and werk,  
He was also a lerned man, a clerk  
That Cristes gospel trewely wolde preche:  
His parissshens devoutly wolde he teche.

We are wiser to-day, albeit perhaps sadder, for we see that the river did remain flowing through the domain of affairs and undoubtedly was often polluted, yet, as is the habit of some rivers, cleansing itself as it flowed. No small part of that continuance of God's grace to men was due to the preachers.

The emphasis originally laid upon the spoken message is very obvious in the New Testament. Our Lord Himself, if we associate Him with human traditions at all, rather completes the long line of Hebrew prophet-preachers than finds a place in the succession of ritualistic priests. The commission he gave to the Apostles was chiefly one of preaching the Good News of God to every creature; and Paul, in numerous passages, refers to this necessity of preaching.

So long as Christianity was struggling for its life in a pagan world, preaching remained conspicuous among the activities of the faithful, and this predominance of preaching as a means of converting and maintaining men is observable until after the acknowledgment of Christianity as the official religion of civilization. (This does not in any way detract from the essential and unique position of the Eucharist in Christian worship.) After the Age of the Fathers and the credal pronouncements we come to the period in which liturgies and ecclesiasticism took shape and gradually hardened. This period (roughly 400—1100 A.D.) saw insistence upon discipline rather than morality. It could be assumed that citizenship was synonymous with Church membership and the priest now reigned where the prophet and martyr had conquered. Preaching remained almost entirely the prerogative of bishops; priests were allowed to preach only by permission of their superiors and Latin was the language of the sermon as well as of the Office. Towards the end of this period the vernacular began to be used by preachers, but naturally little evidence as to its value or extent remains. It is not until the later Middle Ages—1100-1500 A.D.—that we see the real restlessness of men evoking a response from preachers as it had done in Palestine in the eighth century B.C. and again in the first century A.D.

England cannot claim a conspicuous place in this first notable revival of popular preaching in the vernacular during the Scholastic Age. Yet it may be valuable to notice the features of such preaching for this was the rude weapon which had to be adapted to the use of such later giants as Wycliffe and Latimer.

The subjects of sermons were mostly determined by the appointed lessons and liturgies of the Church seasons (in that respect Christian preachers have, perhaps wisely, developed no great originality with the passage of time). The places where sermons might be heard were the cloister, the chapel and the church, but popular preaching—like popular drama—also came out of the church into the open air. The preachers'

audiences were often very exclamatory even when they were in church. Mass was, of course, the high peak of worship and preaching occurred either before or after celebration. People stood or lounged against walls and pillars, even squatted on the floor—and evidently the close connection between somnolence on the part of listeners and insulted vigour in the pulpit had already begun, for we find a twelfth-century preacher remarking:

That sleeping man over there in the corner is going to miss the great secret I have to tell if he doesn't wake up.

No doubt he did, and perhaps, like some of his successors, thought it scarcely worth while!

It is a commonplace that many preachers can swiftly move from the strict contents of their texts to favourite subjects not remotely connected with them—and in the Middle Ages it is not surprising that there was often a good deal of labial conformity with requirements of Church dignitaries as to prescribed texts which did not prevent preaching friars from giving topical allusion and even gossip from the next village to their hearers. This was in the days of payment by results, and the collection, taken after the sermon, would no doubt vary in proportion to the spicy interest aroused. Very often, when the discourse was given by a resident preacher and not by a wandering friar, it would be a far-fetched homily crammed with involved allegory. This might be learned by heart and declaimed, but some preachers spoke from short notes. There were some who—anticipating the practice of 'stickit ministers'—read from a manuscript which was not their own. The friars were far more versed in the arts of preaching than the parish priests and it is significant that they often carried notebooks crammed with hints, subjects, outlines of sermons and startling anecdotes. One such collection rejoiced in the title of '*Dormi Secure*' ('Sleep soundly!')—advice tendered to the preacher, not to the congregation, for here was his to-morrow's discourse all ready for him.

The allegorical preaching tinged with the Scholasticism of the

age was often crude stuff. Without the simple profundity of the Biblical parables and lacking the racy concreteness of later preaching, it dragged its slow length along. One instance should be more than sufficient. A preacher wishing to expound the Divine mystery of God's plan of salvation pictured it to his audience thus:

God threw a fishing-line into the sea of life, the line being the Virgin Mary, the hook and the bait being our Lord's Divinity and humanity. The devil, enticed by this dainty morsel of humanity, gulped at it, swallowed it, hook and all; but Divinity was more than he had bargained for and so he perished by strangulation.

Gruesome, pathetic, or absurd, such preaching had little relation to the common needs of men. One feels that far more effective truth must often have been conveyed by Christmas Nativity and other plays which represented the conflict of good and evil. And even when Scholasticism had decayed there was left such a heavy entail of pompous style and fables that more than a century was needed for its dispersion. Moreover, there was the difficulty of language which did present a real obstacle until later Reformation days. Until Latimer's time the educated cleric had no perfect vehicle for speech and thought except Latin—the vernacular, with dialect and lack of flexibility, being as yet without natural and easy-flowing idiom which is necessary for good preaching. There could have been little to allure the attention of immature undergraduates or illiterate townsmen when preachers announced their intention of expounding a subject: firstly, Allegorically; secondly, Tropologically; thirdly, Anagogically.

It is in the second half of the fourteenth century and with John Wycliffe that we see the first real success of English preaching. In Oxford's teeming lanes there was hot excitement over preaching which was searching men's hearts, destroying falsehood, stirring consciences and linking the formality of religion irresistibly with enthusiastic propaganda for the betterment of men in the service of God. If his contemporary



Chaucer is the Father of English Poets, Wycliffe is in a very real sense the Father of English Preachers. His was the first voice of power raised as a herald before the dawn to bring men to a purer vision of God. Society was in a wretched state and the troubles following the Black Death were untouched by the leading churchmen. Wycliffe's plea—whatever his faults may have been—was for a cleansing of the depraved ministry and a reformation of corrupted theology. 'The real essence of a religious reformation is its appeal to God' (Dargan).

In what directions was this appeal made?

First, Wycliffe, like every great preacher, made his intensest attack upon the individual consciences of his hearers, appealing, instructing, and inspiring. He took the risk of making them fanatical, but the times demanded moral dynamite. Nothing less than an explosion could disturb the authorities.

His second appeal was for the reform of the Church itself. Since the hierarchy would not initiate reform, public exposure and the stirring of the lower ranks might compel the princes of the Church to act.

Both these appeals were dependent upon the authority which Wycliffe discovered in Scripture and which could be summed up most tersely in such a phrase as, 'The Word versus the Pope'.

We cannot stay to describe or discuss those momentous days in Oxford when regulars and seculars were at death-grips or to trace the retreat of the University authorities before the irate power of the Church and the King after it had seemed as though the Reformation might be ante-dated by 150 years. Professor Trevelyan has no doubt that Wycliffe well knew what were the possibilities of the pulpit:

Wycliffe chose the pulpit as the natural weapon of reformation, and laid such great stress on the necessity for more preaching, and again more preaching. It was his avowed object to make people attach more importance to the pulpit than to the Sacraments . . . The pulpit was the battery of the reformers, the Sacraments were the rock of the Church in the time of Hugh Latimer as in the time of Wycliffe.

It is idle to speculate on what might have been the effect



if Oxford's Chancellor, Rygge, had been willing to risk martyrdom in 1382; but the preaching, both at St. Mary's and St. Frideswide's, was exciting enough in all conscience.

Rygge and his proctors came to church in company with the Mayor, all in the highest spirits. Many of the students and citizens came with arms under their gowns.

But the upshot of it all was that Wycliffe, instead of having the backing of enthusiastic, educated folk, had to rely on his 'poor priests'—and they and the Lollards in general were not of the calibre that makes a true Reformation possible. So, says Professor Trevelyan, 'Although in many local centres Lollardry survived until the later Reformation we hear no more of it at Oxford and even in the sixteenth century it was Cambridge that led the way.'

To that later English Reformation we must now turn.

There is a tendency to-day on the part of some people, even in the Free Churches, to speak of the strenuous times of the English Reformation as though they were a pitiful incident about which the less said the better. That political expediency was sometimes disguised as religious necessity, no fair-minded man will deny; but that there was real religious necessity for cleansing the official Church and giving its people better and freer access to their rightful heritage of the Gospel, is even more incontrovertible. We need not apologize for the sad business of Henry VIII's first divorce or Cromwell's ruthless suppression of monasteries to such an extent that we hide the truth from our eyes. There *was* need—crying, terrible need, both social and spiritual—and there were men who, if Henry had kept Catherine and never had permitted official visitation of monasteries, would still have spoken and acted as we know in fact they did act. The seed sown by Wycliffe drifted like willowherb; it lodged and took root and at last came back across the seas on a wind that was mysteriously reminiscent of prophetic utterances about God's ways of working. The German revolt under Luther drew forth ineluctable allegiance from heroic men prepared to face any odds.

The sixteenth century saw inaugurated the greatest epoch of preaching since Apostolic times. Zeal burned in pulpits where even the statutory quarterly preaching had not been given. It was Biblical preaching. It was necessarily controversial but it was certain—and no preaching is worth the name without certainty. Its certainty derived from the reality of God's call to men and the amplitude of His grace. These men were justified by the faith they proclaimed and which they had experienced. There are many notable names—Longland, Hooper, Bradford, Gilpin—but all these in 'a generation tolerant or even avaricious of sermons' were outshone by Hugh Latimer as completely as good Elizabethan playwrights are unknown because of Shakespeare.

Latimer's sway was over court and commoners alike. His direct speech, from anyone else, might easily have provoked bloodshed; but the man was so downright and passionate in his sincerity, in life as in word, that he was loved to the end—and the famous farewell uttered to Ridley as they went to their deaths in St. Giles' is not a melodramatic utterance but is all of a piece with his normal behaviour. There would never be such popular appeal (in the true sense of those words) until the Methodist revival. Whereas Latimer's hearers were a whole universe away from Wycliffe's one feels that—apart from changes in pronunciation—many passages could be lifted entire from his sermons and would make their ringing appeal to men of our own time. He was the Studdart Kennedy of Edward VI's day.

I take a few instances of his style as reported by his followers. Thus, on the need for more preaching by bishops:

The preaching of the word of God unto the people is called meat; scripture calleth it meat; not strawberries that come but once a year and tarry not long . . . The people must have meat that must be familiar and continual and daily given unto them to feed upon. Many make a strawberry of it but once a year; but such do not the office of a good prelate.

Language presents no difficulty to this man; he has broken free from stilted theological phrases and from medieval

confused allegory. He emphasizes scriptural preaching and ensures its continuance. He cannot disguise the depth of his feelings or set any bounds to his compassion.

In times past men were full of pity and compassion; but now there is no pity; for in London their brother shall die in the streets for cold, he shall lie sick at the door . . . and then perish for hunger. In times past, when any rich man died in London they were wont to help the scholars at the universities with exhibitions. When any man died, they would bequeath great sums of money towards the relief of the poor. When I was a scholar at Cambridge myself, I knew many that had relief of the rich men in London; but now I can hear no such good report . . . Charity is waxen cold; none helpeth the scholar nor yet the poor: now that the knowledge of God's Word is brought to light and many earnestly study and labour to set it forth, now almost no man helpeth to maintain them.

The pulpit was no coward's castle for Latimer either at Paul's Cross or before the King (Edward VI) and his jealous, unscrupulous courtiers. What were the immediate reactions of the rascal at court when he suddenly heard Latimer declaim on bribery and corruption?

He that took the silver basin and ewer for a bribe thinketh that it will never come out; but he may now know that I know it.

It was no mere pulpit trick that caused him to hurl unflattering epithets at the heads of the folk he faced, but indignant honesty and blazing desire to awaken men to an abundant life. He coined words as he spoke and threw them hot from the furnace at his congregation—'flattering claw-backs', 'pot-gospellers', 'flibberjibs', 'ye brainsick fools, ye hoddy-pecks, ye doddy-pols, ye huddes'.

His racy speech, smacking as it does of the soil from which he sprang, was effective not only in keeping awake his boy-king, aged eleven; all the time and everywhere he gave vent to the cry of the people. His doctrine and learning were sound enough but abstract belabouring of sin was not his work. He must expose evil, diagnose social wrong and bring men to obey Christ's two commandments. He was a lover of God and a magnificent servant of his fellows.

During the days of Mary and for most of the long reign of Elizabeth preaching was heard by the mass of the people to less good effect. The one queen did not want it until she had subjected all England to the full authority of the Roman Church; the other only wanted it when it could be used to justify her policy of the *via media* in Church and State. The official printed homily was to be read in the churches but fear of Papist and Puritan combined to make for restraint of independent effort. Whenever a crisis arose preaching was forbidden. We have seen in our own time on the Continent a repetition of what happened so long as Elizabeth was uncertain of her hold upon the people. And yet it was in the later, more settled days of Elizabeth that a new kind of preaching arose which grappled with many of the theological issues which had never yet been clearly stated. Latimer, for instance, had concentrated rather upon the great Christian duties and privileges of men than upon the assembly of logical arguments; but the Golden Age of the English Pulpit, which begins with Hooker, Andrewes, and John Donne and lasts through the troubled times of the Stuarts, was very much concerned with the theory of religion. People were now living who could not remember the days when every parish church was Catholic: the fury of that particular fight was over and henceforth the pulpit would remain more conspicuous than ever before in its service to religion.

The conflict in the seventeenth century was largely theological between Anglican and Puritan. But the polemical interest of the preachers did not prevent the production of what is admitted on all sides as the noblest prose ever spoken from English pulpits. Some of the confusion due to elaborate metaphor which readers of the metaphysical poets well know, crept into the spoken word, but its greatness is indisputable.

The four main features of this preaching were:

1. The distinctly Protestant feature of loyalty to the Bible.
2. Consciousness of strength.
3. Thoughtfulness, combined with devoutness.

4. A use of language which has never been surpassed so that, after the seventeenth century, whatever changes might take place the form of the English sermon as we know it to-day abides.

Apart from theological controversy a prevalent emphasis in English preaching at this time was that of the transience of this life and the certain hope of immortality. Until our own times this was to remain one of the dominant notes. Immortality in heaven was the reward of the Christian man; and—it must be confessed—sometimes the *raison d'être* for a moral life on earth which wanted, but did not touch, the glamorous sins.

Let us take two short extracts, one from a controversial sermon, the other from a simple exhortation.

John Donne, brought up as a Catholic, fought his way through to convinced Protestantism and was the truly gloomy Dean of St. Paul's. He is attacking the Roman practice of prayer to the saints.

Why should I pray to St. George for victory when I may go to the Lord of Hosts, Almighty God Himself; or consult with a serjeant or corporal when I may go to the general? Or to another saint for peace, when I may go to the Prince of Peace, Christ Jesus? Why should I pray to St. Antony for my hogs when he that gave the devil leave to drown the Gergesenes whole herd of hogs did not do that by St. Antony's leave, nor by putting a *caveat* or *prae-non-obstante* in his monopoly of preserving hogs? I know not where to find St. Petronilla when I have an ague, nor St. Apollonius when I have the tooth-ache nor St. Liberius when I have the stone. I know not whether they can hear me in heaven or no . . . I know my Redeemer liveth and I know where he is; and no man knows where he is not.

Donne's poetry had not deserted him: the cadence of that is superb. It does not need his own magnificent voice to give us its thunderous mounting power, sinking to completion as when a big wave tumbles in at last to quietness.

Such was a preacher who discoursed before 'the wisest fool in Christendom'. We owe James I no small debt for pressing upon Donne his vocation to the Christian ministry.

In contrast, here is a simple, spiritual message from Thomas

Adams, the Puritan divine, called 'the Shakespeare of the Puritans'.

Hope is the sweetest friend that ever kept a distressed soul company: it beguiles the tediousness of the way, all the miseries of our pilgrimage. Therefore *dum spiro spero* said the heathen; but *dum expiro spero* says the Christian. It tells the soul such sweet strains of the succeeding joys; what comforts there are in heaven, what peace, what joy, what triumphs, marriage songs and hallelujahs there are in that country whither she is travelling that she goes merrily away with her present burden.

Such Puritan preaching is similar to that of Bunyan (himself a great preacher) in *The Pilgrim's Progress*—to provide moral instruction and help for wayfaring men to reach the Eternal City. It is urgent, it is spiritual, it is Biblical—it is perhaps too often divorced from social problems; but in it we see established the type of preaching best loved and appreciated by English folk during the wonderful years of the Evangelical Revival and on to the end of the nineteenth century. Even those of us who are children of this century have heard great preaching which was nurtured to maturity in this tradition, so different from the conversational type of discourse which is most popular to-day.

Side by side with this preaching which reached the vast masses of the people and made them recognize the truth of Baxter's couplet in the personality of preachers:

I preached as never sure to preach again;  
And as a dying man to dying men,

there was always a type of sermon—from Butler in the eighteenth and from Newman in the nineteenth century, for example—which made a doctrinal appeal to the few. But much of what such men preached could, and did actually reach men through theological literature. We have been more concerned with the sermon as it gradually became the chief article in the religious diet for the average Christian in the Protestant tradition.

In these days when very few preachers have the privilege of

speaking in crowded churches doubts are sometimes expressed as to whether there is a future for the sermon. Looking at our little bucketful of specimens from the past one achievement at least is revealed. By preaching—and hitherto almost by preaching alone—has the great work of religious revival been begun and maintained. It is the office of the preacher to reform the lives of men, setting them in truer relations with God and men, and to inspire them with certainty of faith and vision. In that respect there is a fellowship between Paul and Bunyan, between St. Bernard and Wesley. Their preaching stirred conscience, revealed need and brought men to a knowledge of God which changed their living. Whether the same effects could have been obtained in other ways is beside the point. The plain evidence is that every age which has seen marked advance in spiritual conceptions and willingness to respond to Christian duty has been an age in which preaching has been the means of enlisting men for active service in Christ's Church. Such improvement in personal religion inevitably implies improvement in social relations.

A statement of the function of preaching demands a setting forth of several main differences in the Catholic and Protestant theories of worship.

What is the supreme moment of worship? On this everything depends.

For the Catholic there is only one possible answer—'When the priest through the rising cloud of incense turns from side to side blessing the kneeling multitude with the uplifted Host.' Granted the full Catholic belief in Transubstantiation, it is difficult to think how there could ever be a moment more expressive of the adoration of men for God and the consequent help to worshippers.

But the Church of Rome has bought the mystical, aesthetic appeal of a rite like this at the price of the suppression of individual freedom and initiative and the cramping of intellectual development, combined with the tolerance and often active encouragement of gross superstition. The price is too high and the thing purchased is not the best, for it is written, Thou shalt worship the Lord thy God with all thy



mind, as well as with heart and soul and strength. A worship which is not the spontaneous expression of the highest intellectual, as well as of the highest ethical and aesthetic activity of the race is unworthy of its object (Streeter).

Over against that it is worth while to notice a Free Churchman's emphasis upon the sermon as the focal point of worship.

It would take away much of the present misunderstanding between us if Anglicans would realize that in Free Church life and thought the place of the High Mass is taken by the sermon. Our sermons, well I know it, are often lamentable enough and far from our ideal; but in theory the sermon is with us neither a moral diatribe nor an exhibition of the preacher's views upon religion, but a setting forth of Christ—crucified and risen: it is in very truth an elevation of the Host (N. Micklem).

In those words the Principal of Mansfield College has put very concisely the respect men hold for this opportunity, presented as the culminating act of their normal worship in which, though a man may be speaking, it is the voice of God his hearers hope to find. That it is generally held by the majority of Methodists that the sermon is the central act of worship will, I think, be obvious to anyone moving regularly among them. Methodism has never officially or through her best servants lent any weight to the popular idea that other acts of worship are simply 'preliminary' to the sermon. The sermon is so much the less able to achieve what it sets out to do if true worship by acts of prayer, meditation, and praise are scamped. It is deplorable that men should ever concentrate for hours upon their sermon and choose five hymns at random in the vestry before the service and hope that words fit and proper to enhance the worship offered to Almighty God will come to them whenever they open their mouths to pray. But in things religious it is only right to compare various types at the same level. The magnificent English Liturgy of the Prayer Book can be reduced to a half-hour's nasal gibberish supplemented by a ten minutes' homily solemnly ascribed to the glory of God but actually as insipid as half-cold bread-and-milk. High Mass can be a mockery; and therefore comparison should only



be made between the best liturgical acts and the best achievements of the non-liturgical—such as could be experienced in Free St. George's, Edinburgh, or the City Temple and in not a few of our Methodist churches where there has been for many years devout attention to every detail of worship.

In the more Catholic forms of worship, preaching must necessarily be secondary: in the more Protestant it has always been primary. While many of us would not like to say with Luther, 'God is assuredly nearer in the Gospel than Christ in bread and wine', we would be compelled to applaud his other dictum, 'A man can well be saved without Mass, but none without God's Word'. There is a mysterious 'otherness' which comes into true preaching, and the least worthy of us has sometimes been conscious of it, something which breaks in upon us as we speak or hear. Dr. Parker used to assert that despite his attempt to know thoroughly the subject of his sermon beforehand, the promise of Christ was often fulfilled for him—'In that hour it shall be given you what ye shall speak.'

Of the place of the pulpit in Methodism, in particular, Dr. Watkinson once wrote:

On the Continent you see churches with two or three organs but in which there is no pulpit: that does not express the genius of Methodism. There may be no organ but there is always a pulpit: the essential thing is preaching, not music. Methodism makes the pulpit the conspicuous feature of her sanctuaries.

Those words were truer fifty years ago than now so far as architecture is concerned, but they are still true of the genius of Methodism, which is prophetic rather than sacerdotal in worship. The sacramental mode of worship epitomized in High Mass is objective and unchanging: the prophetic message may fluctuate dangerously but it can attain high points unattainable otherwise. Priestly religion stands, as of old, for settled authority and absolute trust in a valid ceremonial: the priest celebrates, the worshipper adores. Perhaps the beauty of the rite may be supplemented by moral instruction from a pulpit, but that is unessential. Prophetic religion values most

of all enlightened, intelligent participation by a congregation in worship so that not only clear conception of duty is derived but in communion with the living Christ power to live is obtained. This may or may not be accompanied by ritual. Validity of worship will depend not on the authority of the priest but on the commanding power of the Holy Spirit. The priestly tradition calls for trust in efficacious rites; the prophetic tradition trusts in personal relationship, in an interior sense, with God.

What, then, of the sphere of preaching to-day and to-morrow? In the past it has been indispensable. Is it still that, or even necessary?

If the pulpit were what it used to be there would be greater force in the argument that social needs, international relations, political and economic matters should be given more attention in sermons. But the pulpit has not the monopoly it once possessed. People are more literate than they were and the press can provide opinions and news which once came, if at all, only through preaching. And it is gravely to be doubted whether the majority of preachers are better informed on these issues than their listeners or better qualified to judge so that they should lend the authority of the pulpit to their views. The preacher should be able to speak about God—that is the justification of his work and by what he conveys of experienced knowledge of God he must stand or fall. That may involve occasional direct speaking on practical issues, but his chief duty is to arouse spirituality, to educate the souls of men, to maintain communion with God and to proclaim the certainties, not the improbabilities, of His Love. The social implications of the Gospel ought not to be capable of omission on Monday if men have heard a truly prophetic voice on Sunday, for the passion of pleading for Christlike living should be in all preaching.

We cannot forget that there are means by which the spoken Word reaches men to-day undreamt of by the preachers of the past. Broadcast sermons, whatever they may lose in the trans-

mission, do take the living power of preaching into cabins in ships and hospitals and 'huts where poor men lie'. This may mean in time—indeed, some of us feel it must—that in the future preaching should be reserved for those alone who have distinct gifts for it. There is a grain of truth in the Devonshire fishmonger's retort to his vicar, when taxed with absenting himself from church: 'You told me you was getting your fish fresh from London, zir, so I've bought a wireless set and now I gets my praching fresh; and, what's more, it be much better.'

Changes in procedure may come but the unique power of the preacher will remain to challenge, stimulate, and convert men to maintain spiritual fellowship in the Church and to convey God's eternal message in swiftly altering times. It will remain the indispensable way ordained of God to lift up Christ before men who, recognizing Him in their midst, will confess their sins and find forgiveness and in adoring Him will sweeten the common ways of life.

HAROLD S. DARBY

## ONE HUNDRED YEARS AGO

**A**MONG my few treasured possessions is a small book which, I imagine, would hardly get so far as the penny box of a second-hand bookseller. It is a ragged little duodecimo, with the back split and the covers broken, and not even a title to awake curiosity. Until I read it again the other day, its significance for me was in the signature of my maternal grandmother in two places, one of which bears the date 1840. My mother, in passing it over to me, told me that she herself had received it as her first Sunday School prize when she had proved herself able to read it. If it seems odd that a school prize should be a second-hand book, I must explain that the Sunday School was a very small concern, with no income for prizes. My grandfather was superintendent, as well as all the stewards and, sometimes, even the caretaker of the little chapel. My grandmother was the secretary, and an uncle played the harmonium until he left home and an aunt took his place. Another uncle teacher was drowned in trying to save the life of a scholar during the annual excursion to the seaside. This happened before I was born, but my earliest memories are bound up with that little chapel, which was but a converted cottage, the only place of worship in a tiny north-country village. I can still see and hear the old herb-gatherer local preacher declaim, verse by verse, with gaunt hands stretching through his too-short sleeves, the hymn beginning:

And am I only born to die?  
And must I suddenly comply  
With nature's stern request?

There's a hymn with which to open an afternoon service, with the sun shining outside and the flowered lilac branches of the next door garden pattering against the window pane!

But that is merely fifty-odd years ago; I must return to my little book of 1840. It is a collection of small booklets or tracts

which have been bound together; some published by the Religious Tract Society and one emanating from City Road. The first is Janeway's *Token for Children*, containing thirteen examples of 'the Conversion, Holy and Exemplary Lives, and Joyful Deaths of Several Young Children'. Their ages range from four to fourteen, the average being six years and a few months.

It makes strange reading in the year 1940. Here is Mary A., who at the age of four 'became very solicitous about her soul and everlasting condition . . . She would complain oftentimes of the corruption of her nature, of the hardness of her heart, that she could not more thoroughly repent . . . and when she thus complained, it was with abundance of tears'.

Then comes the story of 'a poor boy, a monster of wickedness', brought to conversion by a kind gentleman who rescued him from the streets. He dies triumphantly at the age of nine.

Ann Lane 'was no sooner able to speak plainly . . . than she began to act as if she were sanctified from her birth. She would mention to her parents if she saw anything in them which she judged to be dishonourable to religion'. She died at ten, while Jacob Bicks makes a triumphal ending at the age of seven, and John Harvey, on his death-bed in his twelfth year, addresses his parents in these words:

Know you not that this comes from the hand of the Almighty? Is it not said: 'Humble yourselves under the mighty hand of God?' Lay yourselves therefore in the dust, and kiss the rod; and let me see you do it in token of your submission to the will of God.

The next section is a sixty-four page account of the life, devotions and virtues of Margaret Ann Walton, who understood the Catechism before she was three and died at the age of seven. I need not enlarge on this, nor on *The Missionary's Daughter*, and *The Life and Death of Ann Wade and Isabella Turnbull*, both accounts of very early conviction of sin and conversion and, as we would say, premature death, with such expressions of piety and resignation as might befit an old saint; though the author tells us, regretfully, that the last-named

child was so very ill that there was very little of an improving nature to report.

To most modern readers all this will sound forced and even unnatural; far from childlike simplicity if not an outrage on the child mind. There is no doubt, however, that it is a true reflection of what children heard from their elders and it seems to have been regarded as eminently proper and edifying. All these reports emphasize the elements of immediate personal experience, strongly tinged with emotion, which find expression in the arrangement of the old Methodist Hymn Book. These children begin, at so early an age, as *Mourners Convinced of Sin*, and in no long time have run through the scale from *Believers Rejoicing* to a triumphant end, talking meanwhile as old Methodist saints might talk. Even if we allow that the language attributed to these children is due to fertile imagination of the authors, we are left with it as a picture of the normal Christian experience of those days.

The last section of this collection is the longest, and it offers the contrast of a somewhat different tradition, Anglican rather than Methodist. It is called *The Village*, and is *An Account of some of the Young People in it*. It is a mixed bag, with examples for both encouragement and warning, and after all these premature deaths it is a relief to find people who go on living, even though many of their ways are not approved.

Ralph Perkins is a liar; nobody believes him, even when he speaks the truth. Ned Higgins is a thief; no one would ever trust him. Mary Parsons was undutiful to her grandmother, and sorely does she repent it to-day. And Tom Wallis is a sabbath-breaker, and is despised by half the village. 'Be sure your sin will find you out.'

And there is one super-wicked family in which the children were allowed to use unread tracts to make curl-papers and even the tail of a kite, 'though it was not the time for kites!' A sense of humour might have saved our author here, but he is a sober person, holding for motto the quite sound words: 'In every trouble and every joy, look to the end.' And while in this booklet there are no untimely deaths or emotional death-

bed scenes, there is the same enemy, which is human sin; not sin in the abstract, but the sins of ordinary folk like ourselves.

Now about his own sins, according to some authorities, the modern man is not worrying, although the sins of other people, especially of certain important people on the main continent of Europe, are giving him cause for concern. Sin does seem to be real, after all. Have we gone wrong somewhere? Are the commonplace sins, even of ordinary, decent people, to be taken seriously by themselves—meaning of course *ourselves* and *our* sins?

I do not suggest that we should, or even could, return to the emotional extravagances of those early tracts. I remember asking my mother what she made of her one Sunday School prize. She smiled and said, in her sweet north country way: 'Well, honey, maybe I didn't believe all of it.' Then, after a pause, 'But it meant something to me.'

It meant something; and from that something we take a leap. One hundred years ago the Danish writer Kierkegaard was upsetting his contemporaries by newspaper articles in which he criticized the Church of his day. We know now that they were but the outer expression of his own spiritual struggles, of which the inwardness was confided to the secret journal he kept. Until recently he was only known in this country through German translations, such as the selection called *Religion der Tat*, edited by Geismar. But now even the secret Journal has been published in English, though at a price prohibitive for most pockets. Kierkegaard was a student of theology who never became a minister and did not come to a real Christian peace until he was thirty-five and near to the end of his life. It was then that it dawned upon him that he stood as *a single individual* before God and that his own life was to be judged in that light. This is his conclusion:

No man by himself could ever hit upon the thought that God loves him . . . and . . . just for this reason can no man of himself conceive how great a sinner he is.

The two ideas are connected, because it is the clash between



the inexorable love of God for the individual and the self-justifying behaviour of men which revealed, in the cross of Christ, the real nature of sin. We cannot forget that they were men very much like ourselves, reacting to what they believed was a danger to their nation—and themselves. We see also, in that same cross, what our growth to fullest life and consciousness demands, namely what William Blake called 'the continual annihilation of the selfhood', for it is in that closed selfhood that sin resides and from which it does its work.

This is not to suggest that we should go back to some doctrine of absolute human depravity; still less that we should force adult ideas on the minds of children or gloat over our past sins as, in the days of my youth, I have heard men do. To declare that man is 'wholly defiled in all the faculties and parts of soul and body . . . opposite to all good and wholly inclined to evil' is simply not true, though it is true enough that everything seems to be tainted, like milk which, as they say, has 'begun to turn', though it is still possible to use it. That 'selfhood' of which Blake writes is very subtle and can trip us up in our holiest moments. But if we were *absolutely* depraved there could be no hope for us, for there would be nothing which even the grace of God could appeal to. Our sins are either a perversion of something which, in itself, might be good and—or—a reversion to, or contentment with, some lower level of being. The world in which we are living to-day shows undeniable examples of both.

Strindberg has somewhere a remark to the effect that we are, fundamentally, better than ourselves because we have a bad conscience about our own misdoings. So long as that is true of us there is still hope. There would have been little hope for Peter, for instance, if, after his denial he had slipped out of the danger zone and merely said: 'Phoo! that was a narrow shave.' His sense of sin saved him. It looks as if the sense of sin was part of the love of God.

We may not like the ways in which our grandfathers put it, and I think we have found better ways with our children, but

have we not gone to the other extreme? There is still something in human nature, even in the most correctly behaved, which badly needs redemption; something which brings about these horrible perversions of the powers at our disposal. We can, of course, quite easily believe that about the wicked, but is it not true that

They who fain would serve Thee best  
Are conscious most of wrong within?

Indeed, is it not a most hopeful thing that it is true? Is not a sense of sin one of the most real assurances that there is, behind all lives and circumstances and events, the 'Love that will not let us go?'

GEORGE B. ROBSON

## THE APOSTOLIC PREACHING: ITS RELEVANCE IN INDIA TO-DAY

THERE is in many quarters in India at the present time an ungrudging admiration of the social and philanthropic work carried on in the name of Christ, together with a profound distrust of all missionary activities because of a dislike of proselytizing. The educated Hindu does not understand why we want to 'change other peoples' religion', or if he guesses at the reasons, they seem to him to be completely out of harmony with the New Testament. A friend was recently challenged to say why he wanted to make Hindus change their faith; in reply he said that that was not the main point but that he felt he had something which he wanted to share with others. The conversation, which up to that point had been in general terms, became suddenly concrete and personal, when the Hindu continued, 'And what have you got that you want to give to me?'

That is a question which every missionary has to face, and it is one to which the answer is not to be found in any copy book. 'The Christian message' has to be personal to the messenger, and in order that it may be intelligible, it has to be framed in accordance with the needs and the previous experience of those to whom it is delivered. The conditions in which we live demand that we should constantly re-think our answer. Recently the writer has been thinking over this question in relation to work published on the 'primitive preaching' by Professor C. H. Dodd and others, for in asking ourselves what is our message to-day, one of our first duties is to turn to the New Testament and see what is written there. We have to ask ourselves, 'What did the Apostles preach?'

Professor Dodd's book, *The Apostolic Preaching and its Developments*, is full of suggestions for the missionary in India to-day, positively in regard to the content of his preaching, and negatively in warning us against the pitfalls which lie in our path. We may take as an example of the content of the apostolic preaching what he calls the *Kerygma* of the Early Jerusalem Church, as it is found in the speeches of St. Peter

recorded in the early chapters of the Acts. He has distinguished in it the following features: first, the proclamation that the age of fulfilment, spoken of in the Old Testament, has actually dawned. This new age has been brought in by the ministry, the death, and the resurrection of Jesus Christ. The special significance of the resurrection is proclaimed to be that Jesus is exalted, seated at the right hand of God; He is become Lord. Further, the Holy Spirit in the Church is declared to be the sign of Christ's present power and glory. And the consummation of the new age is at hand. Christ will return speedily, for judgement and salvation. Lastly, there is always an appeal for repentance and faith in Christ. One of the valuable features of Professor Dodd's work is that he brings out the essential unity of the 'preaching' of the Apostolic Church. Though there were many apostles, there is in the New Testament only one Gospel, that 'Jesus Christ is the power of God unto salvation to all them that believe'. The content of Peter's sermons in Acts is the essential message of the New Testament; while we can trace a development in its pages, there is no contradiction.

To what extent can we make this message our own, the expression of our inmost conviction? There is one obvious answer which would say, we must preach to all. On the one hand, there is the small group of people who ignore the passage of time and indulge in their pre-millenarian and post-millenarian controversies; on the other, those who find in the troubled conditions of our time a call to reaffirm the catastrophic view of history, and preach a new apocalyptic. Another school of thought finds so much difficulty in the fact that the whole message is held together in an apocalyptic framework which is irrelevant to the modern world view that we are urged to throw the whole message overboard. Yet Christ is inescapable, on any serious view of human life, so we have to re-fashion Him according to modern humanist theories. We are asked to solace ourselves with the beauty of his ethical teaching. The New Testament becomes a happy hunting ground for those who would compile anthologies of beautiful thoughts according to

their own predilections. However possible it may have been in the past to make men think that by such methods we could reach an adequate gospel, in these days we have learnt that the Beatitudes are not in themselves a gospel for a lost world—it is impossible to read them without thinking also of the woes pronounced in Luke vi.

There is a further way of answering this question which is open to us, and that is by seeking to disentangle the permanent from the temporary elements in the message. The latter are perhaps obvious enough; we have to ask ourselves what are the permanent elements? In other words, have the facts about Christ any significance apart from the setting in which the New Testament writers reveal them—an apocalyptic setting, which has influenced the record of the facts? In particular, has Christ any meaning for India to-day, and what may that meaning be?

There can be no doubt of the overwhelming importance of Jewish apocalyptic conceptions in the thought life of the early Church; the whole series of events from the birth of Christ to His second advent were regarded as one, due to happen in their age, and likely to 'happen' at any moment. There was a general expectation abroad among men that the 'end of the age' was approaching, and in this setting Christ was preached as the Saviour and coming Lord. Nevertheless, we know that the emphasis was not on the second coming, but rather on Christ Himself. We can see this from the care with which his teaching was preserved. This is all the more remarkable if we accept the view that it was not by the teaching of Christ that converts were made—rather was He preached as a shelter in the wrath to come.

If it can be shown either that the vision of Jesus Himself was bounded by the thought of coming catastrophe, or that the disciples' thought of Him was bounded by the commonly expected end of the age, then we should be bound to admit that He can have little or no significance for us, apart from what we read into the New Testament. There are, however, sufficient

grounds for saying that in neither case are we doing justice to the evidence before us. Passages in the later epistles of Paul, in the Johannine writings, and elsewhere, show us that the early Church was learning to think of Him in terms outside the time-process by which human thought is normally bound. In the gospels, in the recorded words of Jesus—preserved by the needs of the first Christians—there is only a very small proportion which can be made to refer to this dominant belief of the disciples. So much so, that the overwhelming proportion of preserved sayings having a timeless spiritual significance has led many scholars to doubt the authenticity of those sayings which have not. It was inevitable that in preaching that with the advent of Christ the age of fulfilment had dawned, the disciples should conceive of the stage into which they had entered as heralding the end of history. The significant thing is that in the subsequent age of disillusionment, when their early expectations were not fulfilled, Jesus was not written off as one of the biggest impostors in the history of mankind—a Messiah whose followers waited for a second coming which never materialized. Another age found in Him another meaning. His death on the cross, a stumbling-block and foolishness to the ancient world, they proclaimed as being according to the foreknowledge and counsel of God. It was a humiliation by which their sins were expiated, and it represented in itself the supreme sin of the world which rejected Him. The expected 'Judgement' never came, but they learnt to think of the Incarnation in terms of judgement, and the cross has never ceased to bear its double meaning of judgement and salvation. From the beginning they proclaimed the resurrection as that which set them free with Christ. As He had come 'out of eternity into time', so He now stepped back into eternity, and raised us up with Him. They set out to follow 'their exalted Head'. It was impossible for them to refrain from giving an explanation of the Spirit in the life of the Church—men asked about it, and alleged that they were drunk with new wine. The important point in all their message was—in the

old Hebrew phrase—that 'God had visited His people', and in every age since, the facts about Christ bear the same testimony.

Herein lies the essential message of Christianity, a message which did not lose its meaning when the 'apocalyptic setting' was discovered to be inadequate. We too preach Christ, and Christ as Lord. In the narration of the facts which we have received, 'how that He died and rose again according to the scriptures', lies the heart of our message. We present them because of a conviction that in them lies God's revelation to mankind. In this conviction we may be mistaken; it is open to others who do not share it to doubt the truth of our assertions, but the steady insistence on the facts of Christ's life should at least safeguard us against misunderstanding about the nature of our message. Perhaps the commonest misunderstanding from which we suffer in India at the present time is that there is nothing unique in Christianity. To which we may reply, to put it at its least, that our insistence on the facts is unique. Christianity is meaningless apart from Christ. It is bound up with Him in a way in which no other religion is related to its founder.

The Indian attitude to our claims is traceable to the dominant trend of thought in Hinduism; the conviction born of the all-pervading monistic habit of thought which affirms that all variety in the human scene can only be explained in the sense of being explained away. Along with this, and leading from it, we find an emphasis on 'spirit', on underlying principles rather than on persons. This attitude makes for an appreciation of the teaching of Jesus, and of the 'principles' on which His life was based. Many would go so far as to say that even if it were proved that Christ had never lived, it could make no difference to the homage they render *Him*, for it is not personal homage, but directed to the principles for which He stood, embodied in His teaching.

We are bound to ask ourselves whether we may in some way have furthered this fundamental misunderstanding through our presentation of Christianity. We cannot lay such a charge



at the doors of the early missionaries. They lived in an intolerant age, and a perusal of old missionary literature suggests that not only did they spend much time in demonstrating the falsehood of other religions but also in pointing out where other exponents of Christianity were wrong. What were to them revolting features of Hinduism were due to the direct intervention of Satan. That age was, however, superseded by one in which 'points of contact' were stressed. In our anxiety not to present Christianity as something foreign, we have perhaps fallen into the danger of presenting it as something not very different from what the hearer already knows in his own faith. Thus, for example, when we talk about 'Christian *bhakti*', we have been emphasizing something which fits into the framework of Hinduism; the emphasis has been on man, and not so much on the object of his devotion. The hearer can accept what he likes, and finds it easy to leave out the rest. Or, if we talk about Christ's *tyaga*, then again it is fatally easy to present it so that it appears not very different from the noble search for God with which India has been familiar in all ages. Have we made a mistake in Christian schools by our emphasis in scripture teaching on the synoptic gospels? Might it be better to read first the Acts of the Apostles and then to turn back to the portrait of this Jesus Whom the apostles preached?

There is, however, now before us the danger of rushing to another extreme. It is obvious that as Jesus had to make use of the terminology of His own day for His teaching, so too must we. The implications of this truth are differently estimated. In India, as everywhere, when we preach in the common language of the people, we are forced to use terms which are already current. This can be done, as perhaps Dr. Kraemer suggests, not in order to draw attention to supposed similarities but in order to bring out the differences. But, in this connection, an expression of Professor Dodd's is very significant; the facts are proclaimed 'in an eschatological setting from which those facts derive their saving significance'. We have already seen that there is reason for believing that this does not mean that

the facts have no significance in any other setting, but outside of that setting they would have had no meaning in the early Church. Can we not say that it is our business to present the facts in a Hindu setting? The facts about 'God in Christ' have to be related in many different ways. Dr. Kraemer has reminded us that the real needs of mankind are the same the world over, but he would seem to have done less than justice to the necessity of relating our message to the previous experience of the hearers. In order to do so, we must relate our preaching to the framework of Hinduism. This is only another way of saying that the Biblical revelation must be translated into the idiom of the country. In doing so, we find that the 'setting' colours the narration of the facts; but if we stick closely to the facts we shall avoid the possibility of becoming a sect of Hinduism, though we shall find that every civilization as it accepts the Lordship of Christ will reveal some new aspect of His truth.

The conception of 'fulfilment' in the New Testament and in modern liberal theology are vastly different. In the former, the writers speak of the fulfilment, the completion, of an historical process by the advent of Christ. Such a completion can only happen once, and so is unique. The place of the Old Testament in Christian thought is secure. By analogy, some modern teachers have taught that one system of thought can fulfil another. But an examination of Christ's words, 'I have come not to destroy the Law, but to fulfil it', would seem to give us a sounder analogy to work from. The Law stood for the establishment of a relationship between God and His people. As a system, it found no place in the life of the Church, but Christ replaced it by a new relationship, which satisfied the same need as the Law. In our preaching of Christ we must show Him as fulfilling the aspirations of men, which have often found noble expression. To all men he offers a new relationship with God. In India, the *bhakti* school testifies to man's need of personal relationships with the Unseen, and by the path of *bhakti* they have entered into such a relationship. Narayan Tilak's words have often been quoted, that he found

the verse of Tukaram a 'bridge' leading him to Christ. Dare we deny the reality of the experience to which he testifies? Can we not use such witnesses in our preaching of Christ, the Saviour?

The work of J. N. Farquhar and others may not have much place in the modern presenting of the Gospel to the non-Christian world. Yet it still has its place in the Christian approach to the problem, in the realm of *didache* rather than *kerygma*. 'Teaching', says Professor Dodd, 'is in a large majority of cases ethical instruction. Occasionally it seems to include what we should call apologetic, that is, the reasoned commendation of Christianity to persons interested but not yet convinced.' In the midst of the practical work of the mission field, we are never likely to overlook the great need for ethical instruction. Many who have a real spiritual experience of the grace of Christ, yet need detailed ethical instruction to help them to mould their lives according to a new pattern. Not less is there a need for apologetics, and it is here that the approach of Farquhar has its greatest value. Many of the rank and file of the Indian Church are deeply puzzled about the question of the relation of their new faith to the old. They have found a new way, but there are other ways. To deny all reality to their former religious convictions and experience is to ask the impossible. As well ask a man to call white black. By a sympathetic approach to other faiths, while at the same time teaching that Christ is the Crown, not of Hinduism, but of what they sought in Hinduism, we are putting into their hands a reasoned apologetic which is in accord with their experience. It may be that such an approach is fraught with danger; in all times that has been true and Christians have fallen into mistakes in the past. Dangers were encountered when the Christian Church sought to come to terms with Greek philosophy, but the task then undertaken was a necessary task. In all things, in our 'preaching' and in our 'teaching', we must seek to be loyal to Him Whom we acknowledge as the Lord of all life.

W. J. CULSHAW

## JOHN WESLEY AND THE GERMAN HYMNS

DR. BETT'S interesting article, 'John Wesley's Translations of German Hymns in Reference to Metre and Rhyme' in the July *London Quarterly Review* deliberately deals with only one aspect of a subject that until recently has never been treated fully. Valuable monographs have appeared in the course of other works and periodicals, but it is only now that a comprehensive work on the subject of Wesley and German hymnody, considered in its widest aspects, is available. This is Dr. John L. Nuelson's *John Wesley und das deutsche Kirchenlied* (Anker-Verlag, Bremen, & Christliche Vereinsbuchhandlung, Zürich, 1938, pp. 222), the fourth of the 'Contributions to the History of Methodism' of the German *Verein für Geschichte des Methodismus*. In this work, the late Bishop of the German Methodist Church lays before us not only a detailed examination of the hymns translated, not only the complete text, both English and German, of all these thirty-three hymns, but also a full account of Wesley's learning of the language, of the part these hymns played during the Georgia episode and in Wesley's religious development, and of their later popularity, and a consideration of the German tunes which Wesley learnt from the Moravians and which he introduced into England. Other parts of the work, such as the list of Wesley's various hymn books (from the *Charlestown Collection* to the *Pocket Hymn Book*) in which the translations appeared, will not attract so much attention in England, where these details are known to all students of Methodist hymnody, as in Germany; though even here English readers will be grateful for the classification of the translations appearing in each book.

While Wesley was in very many ways a pioneer—the German language became a common study only in the time of Coleridge and Scott, who popularized the ballads of Schiller and Bürger, and the *Charlestown Collection* was not only the first hymn-book published in America, but also the first

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published by an Anglican clergyman for the use of Anglican congregations—yet German hymns had been translated into English before. Wandering students had brought the hymns of Luther and his fellows over to England, so that Miles Coverdale (who himself had spent some time as a refugee in Germany) included a total of 36 translations from the German in the 41 hymns which composed the *Goostly Psalmes and Spirituelle Songes* (1539). Unfortunately Coverdale had no talent for poetry, as the following lines of his translation of Luther's *Ein feste Burg* show, and the translations never 'caught on':

Oure God is a defense and towre  
A good armour and good weapon  
He hath been ever our helpe and secoure  
In all the troubles we have been in.

The rest of this chapter is taken up with a consideration of the various versified psalters which appeared in England during the sixteenth and seventeenth centuries, under the influence of Calvin.

Wesley's study of the German language has already been treated by Dr. Bett in his *Hymns of Methodism in their Literary Relations*, of which Dr. Nuelsen has made abundant use throughout his work. We are, however, indebted to the author for the attention he draws to Wesley's speed, not only in commencing the study of the language, but also in gaining a working knowledge of it. A zealous man may well begin the study within three days of boarding the ship and meeting Germans there, and an enthusiast may well continue his studies without intermission and attend services held in the then unknown language; but it is almost incredible that within ten days he should begin to read the hymn-book, within less than three weeks converse on theological questions, and within six months begin a translation of Law's *Christian Perfection* into the new language. This work, together with a translation of August Hermann Francke's *Nikodemus, oder von der Menschenfurcht*, a German dictionary and a German grammar, all of which Wesley commenced, has been lost.

'It is remarkable', said Dr. Nuelsen, 'that Charles Wesley, who also made the long voyage to Georgia and at any rate heard the singing of the Moravians, who was also in contact with them during his stay in America, even though to a much lesser extent than his brother, and who, after his return to England, was visited and instructed by Böhler and his friends in the weeks of his illness before his conversion, had no relations with the German language or hymn-book.' Yet he must have been influenced by John's translations, as can be seen from the fact that 'And can it be' contains two lines apparently taken (consciously or unconsciously) from the translation of 'Mein Jesu, dem die Seraphinen' ('Jesu, Whose glory's streaming rays'), verse 4:

Now righteous through Thy wounds I am;  
No condemnation now I dread;  
I taste salvation in Thy Name,  
Alive in Thee my living Head!

Both hymns appear in *Hymns and Sacred Poems*, 1739; and while 'And can it be' may have been written as early as May 1738, the translation from the German is still earlier, as all the 33 translations were very probably made in America—i.e. before the end of 1737.

Just as Wesley learnt German for the purpose of conversing with the Moravians, and not for a purely cultural end, so did this utilitarian end govern his attitude toward singing. He had, of course, learnt to sing from his mother, and singing was regarded as a necessity in the Holy Club. But it was from the Moravians that Wesley first learnt the real power of song. With them singing was no aesthetic enjoyment afforded by a practised choir, but 'a piece of personal experience, their confession of faith in their salvation, and of trust in God in the midst of all manner of difficulties, even in the face of death'. Not only on the boat, but during all the time he was in Georgia, he heard them singing night after night; and later, after his journey through Germany, the entry 'singing' in his Diary occurs as many as five times in one day. What appears



to have given him most faith in the power of singing was the behaviour of the Germans during the famous storm so graphically described in his Journal, January 25th, 1736; for when at one point 'a terrible screaming began among the English, the Germans calmly sung on'. Dr. Nuelsen asks whether the hymns sung did not probably include Gerhard's 'Befiehl du deine Wege', or Rothe's 'Ich habe nun den Grund gefunden', especially as in Wesley's translation of each there appear pictures which are not in the original but which remind us of the perils of the sea. Instead of translating literally Rothe's words 'Wird alles andere weggerissen, was Leib und Seel' erquickern kann', Wesley wrote: 'Though waves and storms go o'er my head'; and in his version of 'Befiehl du deine Wege' we read:

Through waves, and clouds; and storms  
He gently clears thy way;  
Wait thou His time; so shall this night  
Soon end in joyous day.

The effect of his learning the strengthening power of singing was that the greater his difficulties, the more violent the attack and enmity towards the end of the Georgia episode, the more often do we find him singing. He learnt to take refuge in it.

'From the beginning Wesley fashioned the evangelical movement into a singing movement, and the hymns which he taught his followers to sing were in the first place the German hymns which he had heard and translated on the stormy voyage and in the wilderness of Georgia. Through the Germans' singing this new element entered into his life and thereby into the life of the Methodist movement as well as in the wider life of English Christianity.'

It has long been known that Wesley translated 33 hymns from the German; Dr. Bett listed them in his *Hymns of Methodism in their Literary Relations* in 1913; and while the text of all except one is to be found in the *Poetical Works*, the text of the original is by no means so easily obtainable. One of the great services which Dr. Nuelsen has rendered us is that his work contains



(Appendix II), parallel with the English, the complete German text, so that the student can compare the verses which Wesley translated and those he omitted. These 33 hymns themselves are exhaustively treated in the chapters 'Which German hymns did Wesley translate?' and 'Wesley as a Translator', and his poetical talent in yet another chapter where he is compared with Charles, and where the author makes an interesting suggestion. In answering the question: 'Why did John cease composing?' Dr. Nuelsen suggests that he gave up this work realizing that his brother could do it better than he. 'It is quite in keeping with Wesley's practical nature. His brother fully satisfied the congregations' need of hymns. Thus he himself could give his attention to other needs for whose satisfaction his brother was not so well fitted. John did not allow himself to be led by impulse but by sober consideration. Hence the division of labour.'

We do not know how Wesley came to choose these particular 33 hymns, though we can safely assume that the choice was governed by that 'sober consideration' which later led him to cease composition. In the first place, the choice was naturally limited to the German hymn books at his disposal. All the 33 hymns were taken from the *Herrnhuter Gesang-Buch* (1st edition, 1735), containing 991 hymns; the other book he possessed, the *Gesang-Buch* of Freylinghausen (1714) served as the source whence he drew melodies for the *Foundery Collection*. Then again, there was no need for the 'confessional hymns' of the Reformation, as Wesley was a loyal son of the Anglican Church, whose liturgy contained all that Luther taught through his hymns. The aim Wesley always had in view was the 'entire sanctification of his life, the subjection of his will to the Will of God, the penetration of the might of the love of Christ through his inner life', and this he found expressed in the hymns of the Moravians. Thus he found both the objective confession and the subjective experience of this love united in the same hymns.

The hymns which Wesley chose all bear the stamp of the

Pietist movement; the four of Gerhardt and the four of Scheffler represent the transition period between the Reformation hymn of confession and the hymn of experience; 14 others (such as those of Rothe, Tersteegen, etc.) represent the Pietist School proper, and eleven others—one-third of the total—the Moravian movement, including eight by Zinzendorf himself. Dr. Nuelsen points out, however, that Wesley was careful to choose hymns in which the expression of personal experience was not sentimental, effeminate or sugary—traits which too often mar the hymns of the Moravians; rather did the hymns he chose objectively praise the love of Christ, or crave entire sanctification—they were not the expression of subjective moods or feelings. Thus he translated: 'Du unvergleichlichs Gut', 'Ich will dich lieben, meine Stärke', 'Gott ist gegenwärtig', and so on.

The rest of this chapter ('Which hymns did Wesley translate?') is taken up with paragraphs on each hymn, summarizing its provenance, Wesley's treatment of it (which verses he translated, etc.), where the translation first and subsequently appeared, and concluding with more general remarks on the value of the hymn, very much in the style of Telford's *New Methodist Hymn Book Illustrated*. He regularly gives the references to the *Poetical Works* and to the 1780 Hymn Book, and frequently to the new *Methodist Hymn Book*, but several times this has been overlooked (for example, 'O God, Thou bottomless abyss', 'Thou hidden love of God', 'Shall I for fear' and several others). A more important error is the note that the translation 'O Welt, sieh hier dein Leben' is missing in the later hymn-books, when two verses (beginning 'My Saviour, how shall I proclaim') are in the new *Methodist Hymn Book*, no. 388; there is also an apparent inconsistency between Dr. Nuelsen and Telford in quoting the source of 'O Lord, enlarge our scanty thought'; but this is a composite hymn, the order of whose verses has been rearranged in the new *Methodist Hymn Book*, which quotes the origin of the new first verse (rather than the origin of the original first verse) as the source;

Dr. Nuelsen has omitted to note this. However, with regard to one hymn, 'O God of God, in whom combine', the author, quoting Dr. Bett, gives as the source Zinzendorf's 'Herz der göttlichen Natur'; Telford could tell us little except that it had been assumed to be a translation of 'Gott aus dem quillt alles Leben', ascribed to Zinzendorf.

Of these hymns five first appeared in the *Charlestown Collection*, 1737, five in the *Collection of Psalms and Hymns*, 1738, twelve in the *Hymns and Sacred Poems*, 1739, seven in the *Hymns and Sacred Poems*, 1740, two in the *Collection of Psalms and Hymns*, 1741, one in *Hymns and Sacred Poems*, 1742, and one ('To Thee with heart and mouth I sing') was never included by Wesley in any of his publications, but saw the light first in 1898 in the *Proceedings of the Wesley Historical Society*, I, p. 52.

In a delightful chapter, 'Wesley as Translator', Dr. Nuelsen sets out to justify the praise that has been showered upon these translations. Wesley combined, notes Dr. Nuelsen, an appreciation of German piety with a fine feeling for poetic form and a majestic command of language; so that his hymns take their place along with their German originals and the original compositions of his brother. This is sufficiently demonstrated by the fact that though there are no fewer than seventeen other translations of Gerhardt's masterpiece 'Befiehl du deine Wege', Wesley's takes pride of place in popular affection. Only rarely does he translate the whole of the German, verse for verse (as for example in 'Thou Jesus art our King'); his usual practice is to select the worthiest and most significant verses, omitting everything that is mere repetition (verbosity was one of the faults of Pietist and Moravian hymnographers), or that is simply a playing upon words, or an artificial building-up of words. 'Doggerel such as Zinzendorf's

So immer seitwärtsschielerisch  
 So seitenheimwehfühlerisch  
 So lammsschweisspurberiecherisch  
 Soll uns das Lamm erhalten

would only have aroused his displeasure.' (And yet such doggerel has been defended by some German critics who strongly condemn faults not half so bad, such as are found in Sankey and the nineteenth-century American revivalists!) Thus some hymns, such as 'Reiner Bräutigam meiner Seelen' find themselves reduced from nineteen verses to six. In the same way slighter erotic traits are carefully expunged in Wesley's version; thus 'glaubens-küss' becomes 'arms of faith', 'süssen Mund' becomes 'enlivening voice' and 'wir küssen deiner nägel loch' is completely replaced. It was the same feeling as led him to omit 'Jesu, Lover of my soul' from the 1780 Hymn Book.

The translations are, moreover, free. Wesley's aim was to reproduce in English idiom the chief thoughts of the originals, and to this end he uses his own pictures and occasionally inserts new thoughts; we have already seen how he pictures the storm in 'Commit thou all thy griefs' and 'Now I have found the ground'. He prefers the concrete to the abstract—compare 'Thee will I love, my Strength, my Tower' with its original; he prefers to state facts rather than bewail the vanity of the poet's longings—compare the verse 'Tis mercy all that Thou hast brought' (from 'Thou hidden love of God') with the German. Another feature which Dr. Nuelsen notes is Wesley's love of sonorous lines, obtained by the piling up of attributes; thus

dem will ich mich getrost vertraun

becomes

Here is my Hope, my Joy, my Rest.

Lastly, Wesley makes an important modification in that he frequently changes subjective feelings and prayers for personal salvation into prayers that he may serve and magnify his Lord; not the pious ego, but the majesty, mercy and love of God, are placed in the forefront. The closing verse of 'Commit thou all thy griefs' is a case in point. This expression of the evangelistic urge is, of course, typical of both the Wesleys,

who claimed the whole world as their parish. Thus the hymns of experience aim at being also hymns of witness; did not Charles write:

His blood can make the foulest clean,  
His blood availed for me.

It was this urge to preach the Gospel, moreover, which led Wesley to publish the *Foundery Tune-Book*. While the hymns could be used for private edification and for the doctrinal instruction of both preachers and members, their primary purpose was witness; and that they might be so used, tunes were essential. Sinners would not read them for themselves, but they could not avoid hearing them when they were sung by the converted. But even though the hymns were sung, they would have had little effect if their subject matter had been purely personal; and their value to the individual after his conversion would have been little if they had been so subjective as to isolate the believer from the whole company of believers, from the Church. It may be noted that in stressing this social quality of Wesley's hymns (and Dr. Nuelsen dwells on it on several occasions) the author is reiterating a theme much emphasized in the Christian life of present-day Germany. We English believe that one of the great lessons Christ came to teach is the value of every individual in God's sight; the German rejoins, no, it is not so much that, as the relation and duty of each individual towards the community, whether Church or Nation.

We have not room to comment in detail on the remaining chapters of the book. One valuable chapter is concerned with the sixteen German tunes which Wesley included in the *Foundery Collection*, five to translations from the German, the other eleven to English words. Another chapter gives useful notices of the various collections of hymns published, enumerating all the translations contained in each. Yet another shows how the hymns have found a place in a great number of hymn-books in the English language, both here and in America.

In considering the later spread and influence of the hymns, Dr. Nuelsen shows that this was dependent on the content of the hymns and on the tunes to which they were sung. He discusses their value to the Methodist movement, and notes that they exercised a powerful influence in forming the vocabulary of the uneducated Methodist. The singing of the Methodists owed, and still owes, a good deal to Wesley's sure judgement.

The book is very well indexed and provided with a checklist summarizing the appearance of the hymns in some fifty different books, English and American. Two books have, however, been omitted: the new *Methodist Hymn Book* and the excellent *United Methodist Church Hymnal (Methodist Free Church Hymns)* 1889. There are singularly few errors in the volume; it is not, however, true that 'O for a thousand tongues' appears at the beginning of *every* Methodist hymn-book in the English language (p. 46); and 'Tivorton' for 'Tiverton' (p. 41), 'A. E. Bezden' for 'A. D. Belden' (p. 147), 'Coconarvon' for 'Caernarvon' (p. 158), and '1741' for '1714' (p. 68) are four of the few slips that have escaped notice.

*John Wesley und das deutsche Kirchenlied* is, in short, a book for which all students of the subject who read German will be grateful; perhaps we may hope some day for an English translation.

OLIVER A. BECKERLEGGE

## SELF-IDENTIFICATION

UNDERLYING all sympathy and fellow-feeling, and making them possible, there is a mysterious faculty that seems to be a special characteristic of personality, that of self-identification, of identifying ourselves with others. It is the power that enables us to see the other fellow's point of view, to know beforehand by intuition how he will act, and why he will act thus. It can only proceed along the lines of likeness, through a common human nature that enables us to share the other's feelings, and to guess his reactions in situations already familiar in our own experience. This fellow-feeling stretches beyond the merely human family. 'Even a worm will turn', we say, thereby acknowledging a kinship, a sneaking sympathy with a poor relation: we ourselves know what it is to be a worm—and to turn! Our sympathies go out to laughing streams, and to trees that 'clap their hands'. The man of wide sensibilities is one who has cultivated this power of self-identification.

While it involves a movement outward from oneself, surrendering oneself to the other, it comes back at the same moment in an enrichment and enlargement of oneself. The man who puts himself imaginatively in the place of another has enlarged his own experience, his own resources and capabilities to just that extent. Indeed, he may use his power of self-identification with the other in quite unfriendly ways. The deep-sea fisherman becomes more expert in his hunt of the cod as he learns to think and feel like the cod. It is an elementary maxim in warfare that you should learn to anticipate, and forestall, the probable action of your enemy: you can only do that by putting yourself in his place.

But self-identification is not merely an affair between individuals. Perhaps its most important sphere lies in the relations between individuals and groups, concerning which we shall have more to say in a moment. The enlargement of the ego that comes through self-identification is most clearly



marked in the case of an individual identifying himself with a group. By so doing he adds the momentum of the whole group to his own tiny personality. A man's sense of his own worth is largely affected by the consciousness that he belongs to a worth-while group. His life may not consist in the abundance of his riches, but it does consist, to an immeasurable extent, in the wealth of his friendships and associations: perhaps this is the 'treasure in heaven' of which nothing can rob a man. Self-identification involves a 'losing' of one's own narrow, self-centred life, but also a widening of life which means its 'saving' on the grand scale. But again a great deal depends for our mental sanity, upon the relationship we hold to exist between ourselves and the group. The formula of Jesus, 'Let him that is greatest among you be the servant of all' has a special significance when one considers what self-identification with a group has meant for some folk. Nothing surely could beat the magnificence of the saying of the French king: 'L'état, c'est moi.' We have an up-to-date sample in Herr Hitler: where does the Fuehrer end and the Vaterland begin?

But it is theology that affords us the really sublime illustrations of self-identification. Take two contrasted sorts, one from the Hindu faith, the other from the Christian. In the profound Advaita philosophy of India there are two fundamental assertions, comprised in the fewest of words. The first is, *THAT IS*. There is One of which alone it may be said, 'That *is*'. This is a declaration comparable with the Sinaitic self-revelation, *I AM THAT I AM*; but with this significant difference, that it is a word *about* God, not a word *from* God. It is in the third person, not the first. It is, however, followed by a personal assertion, namely that *I AM THAT*. Here is self-identification on the grandest scale conceivable, the most audacious claim made by the spirit of man.

But even that assertion is dwarfed into insignificance by the claim that is made by Christian faith, that God Himself, in Christ Jesus, has taken the initiative by identifying Himself with His sinning and suffering creatures,

Pleased as man with man to dwell,  
Jesus, our Immanuel.

To the Hindu the Impersonal cannot become personal without degradation, for the essence of personality is limitation, and the Absolute is the unlimited; but the Christian dares to believe that it is one of the perfections of God that He can and does 'empty Himself'. Seeing personality in the Godhead, it sees there also that most characteristic mark of personality, self-identification. For puny man it would mean enlargement, as limited lives broaden out in understanding sympathy; for God it is but self-revelation. Our identification of ourselves with others may be part of an education in the direction of 'being perfect as your Heavenly Father is perfect'.

So much for high theology: now for more mundane things. Self-identification has very much to do with the building up of social groups of all sorts. Such groups require for their very creation that individuals should identify themselves with one another. The characteristic formula is, 'Thy people shall be my people, thy God my God'. An identity either of interest or of 'interests' is discovered which leads folk to associate together, to identify themselves both with the interest and the resulting association. The interests uniting folk are of course of all conceivable sorts. Many—and for these the plural 'interests' is usually used—are frankly material, as for instance the interests of trade or of property or of nations: it is curious how severely the word is limited to material things in this connection. There are, however, many other interests—amusement, sport, hobbies of all sorts, cultural occupations, and the various more serious 'concerns' that motivate religious associations. What is most significant is that, whatever be the objective 'interest' that animates the group, as soon as the group comes into being and begins a life-history of its own, it assumes, with growing strength, a living personality of its own, which is not merely the sum of the personalities of its members from time to time. They pass, but it survives, and even drives out from the association those not in sympathy with it, while

it continually attracts from the outside others who are. It makes to them, to all around, a constant appeal for self-dedication and service, and demands that they should identify themselves with it. Again, it finds personal embodiment in leaders and dominant spirits whom it moulds and by whom in turn it is moulded. So it enters upon a personal or quasi-personal life-history of its own, developing a secretary, a minute-book and a committee, an apostolical succession of presidents, a tradition, an ideal to live by and to be lived up to, a name, a character, a reputation, a sense of responsibility, a creative initiative, and all the other marks of vital personality. Strangest of all is the phenomenon of geographical groups, people who find their bond of union in the accident of birth. They achieve some form of self-government—which merely means carrying on their affairs as an entity and not as a mere conglomeration—and so develop a kind of national-personal history, indulging in all the activities that individual persons engage in, even the luxury of fighting. They develop parliaments or other forms of administrative control, and, most important of all, develop armies and navies and air forces, and thus make the most sensational of history for unfortunate school boys to learn.

And underlying all this amazing growth, is the strange power that individual persons have of identifying themselves with things and causes and other people. Is not all the multifarious life of all these groups derived and secondary? Only individual spirits can feel, will, and act; and only as individual spirits consent to feel, will, and act in the name of the nation does the nation continue to exist, feel, will, and act. Still more is this true of the bearing of responsibility, and the charging of others with responsibility. There can be no responsibility but personal responsibility—responsibility *of* persons *to* other persons. This is even more clearly seen when we use 'answerable' instead of 'responsible'; for an answer suggests question and demand: it is all an affair of persons.

Once self-identification with the group has taken place,

processes flow in both directions, from the group to the individual, and (in proportion to his influence over the group) from the individual to the group. In extreme cases, as in dictatorship communities, the individual may come to have such a dominating position *vis-à-vis* with the group that, on the one hand, he is regarded as embodying the spirit of the group, and on the other the group merely exists to carry out his will: 'L'état, c'est moi.'

There is a certain very limited analogy between the groupings of men and the affinities of the world of chemistry; but there is one fundamental difference between the two. The affinities of chemistry one must suppose to be mutual and of a mechanical order, whereas those of the social world always demand living initiative, since they are voluntary groupings of living personalities. They are therefore essentially unilateral. The initiative always rests with the individual.

Just a brief reference in passing to the part that self-identification plays in the appreciation of drama, whether actual or fictional. It is our power of losing ourselves in the story that makes fiction such a welcome way of escape from a too pressing reality. We identify ourselves with the joys and sorrows of the hero; and even our reprobation of the villain has in it a kind of self-identification. There is all the time a curious play of moral judgement, veering from admiration and envy to repulsion and contempt. As we judge, we are in reality judging ourselves. Does not Thackeray tell us somewhere he *thinks* he is as good as the judge who condemns, while he *knows* he is as bad as the felon condemned? 'There, but for the grace of God, goes John Bradbury.'

The truth is that self-identification is everywhere, as natural as the air we breathe, as habitual as the act of breathing. And yet, like other natural and simple things, on analysis it proves to be a complicated affair. The word itself is a compound, suggesting a double process. There must be such a thing as identification before there can be *self*-identification. The power of recognizing things as things, persons as persons,

even myself as myself, must come first. The Creation story of Genesis (ii. 19) describes the process:

'And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatever the man called every living creature, that was the name thereof.'

So man's part in creation was to find names for the other creatures! And he has been at it ever since, naming everything in heaven and earth, himself included. Those two assertions of the Advaitist philosophy remind us that there is a double process—that identification (or naming) must precede any self-identification. The philosopher must first affirm *THAT*—however vaguely and indeterminately—before he can identify himself with *THAT*.

And the 'that' with which we identify ourselves must be seen to have a certain likeness with us before the self-identification can be attempted. One cannot in logic *identify* the wholly disparate. If, for instance, we are to declare that 'God is love', we can only do so if we believe there is something in God that can be called love. So like can only be identified with like. The personal can only identify itself with the personal: or it can identify itself with the impersonal only at the cost of depersonalizing (or impersonalizing) itself.

Which brings us back to the interesting point that groups are and must be conceived of as quasi-personal entities if folk are to identify themselves with them. Thus, as we have suggested, the personal character of the group is derived and secondary, even fictional in character. But perhaps the converse is equally true, that fully-matured individual personality only finds its fullest and completest expression in the support and maintenance of the character and individuality of social groups with which that personality 'identifies itself'. We only really 'live' in the support and defence and interest of things and causes greater than ourselves. A man must devote himself to something; and that thing, whatever it be, is always conceived as something, greater, more vital, more necessary to

final good, than himself. We are bound to 'seek the Kingdom of God', in some form or other, if we are to live worthily.

This argument points in a theistic direction; or perhaps it would be more correct to say that it shows that belief in human personality implies belief in a divine personality. It is when we 'see the glory of God in the face of Jesus Christ' that we come to have a guess at the meaning both of our own puzzling individual lives, and also of our national and cultural groupings. It is when the 'daughter of Zion' beholds her 'King coming' to her that she really begins to believe in and understand herself. Whether it be the individual heart, or the national heart, it only knows itself when it has ceased to 'forget' (to use Kipling's great word) who has called it into being.

The Christian has learnt to believe in a God who identified Himself with us 'while we were yet enemies'. Such belief, when it has done its full work in the heart, sends him out in a ecstasy of answering self-identification:

O Jesu, Lover of mankind,  
Who would not his whole heart and mind  
With all his powers, to Thee unite?

His faith is that the initiative was and is on the side of God, Creator and Redeemer: 'we love, because He first loved us'. This forth-going of God in love to him calls for initiative-in-response on his side, for a self-identification on his part answering that of his Saviour. The self-identification on both sides he finds deepening and broadening until at last he is able to cry, 'I live, yet not I, but Christ liveth in me'.

G. H. FINDLAY

## PRAEPARATIO EVANGELICA

### Thoughts for Advent

'When the fulness of the time was come, God sent forth His Son.'  
(Galatians iv. 4)

THIS statement of the Apostle Paul is for Christian theology the clue through the labyrinth of human history. Creation and Providence are the divine preparation for Incarnation and Redemption. It has been usual to find such a preparation for the Advent of the Incarnate Word or Son in the Hebrew religion, in the Greek language and culture, and in the Roman law and order. Christ was the fulfilment of law and prophecy: Greece afforded the intellectual organ for the expression, exposition, and diffusion of the Christian faith. Rome provided the political framework for the missionary enterprise of the Church and then the ecclesiastical organizations. True as is this appreciation, it is not wide enough; it imposes limitations on the temporal fulfilment for man of the eternal purpose of God, which do not adequately measure the length and breadth, depth and height of the mystery of the ages, 'the Lamb that hath been slain from the foundations of the world' (Revelations xiii. 8), 'the Lamb in the midst of the throne', who alone is worthy 'to open the book' of God's purpose for men (v. 6). We must take into account not the Hebrew religion alone, although the preparation there is most immediate and obvious, but the religions of mankind, in which any activity of the Divine Word or Spirit can be discerned. It is the purpose of this article to survey the world-wide field; but the reasons for this venture must first of all be discussed.

#### I

(1) There has been since the Great War a reactionary tendency in Continental theology, and British theology has not altogether escaped the contagion. In legitimate revolt against the 'liberal theology', based on the 'religious historical'



method of dealing with the literary sources of the Christian religion there has been a return ostensibly to 'biblical realism', which, however, has been affected by later dogmatic developments, and which cannot therefore claim to be the strictly historical interpretation of the much broader contents of the New Testament. While the whole Bible is accepted as authoritative in varying degrees, it is no injustice to say that the teaching of Jesus has a less dominant influence than the theology of Paul, and not the whole Paul, but Paul as reduced to 'orthodoxy' by Luther or Calvin. With this tendency we are here only so far concerned as a judgement is pronounced on other religions, which refuses to recognize in them any value as organs of a *general revelation* of God. Just as a perverted form of religion—Pharisaism—was the implacable opponent of the revelation of God in Christ, so on other occasions has a fresh message of God found its strongest resistance in the circles that believed themselves to be the custodians of religion. But such facts do not justify the extravagant generalization that human religion is the foe of divine revelation: it may sometimes, but it need not always be so.

(2) The Report of the Missionary Conference, held at Tambaram, Madras, in December, 1938, discloses a contrast between the attitude of the American and British delegates generally and that of some at least of the Continental towards the religions of the world. The American and British missionaries rejected the conclusions of the Report, entitled *Rethinking Missions*, in so far as it minimized the absolute uniqueness of the divine revelations and human redemption in Jesus Christ our Lord, and favoured a religious eclecticism compounded of the elements of truth and worth in all religions; but they did recognize a preparation for the perfect and final revelation in Christ in such disclosures of divine truth and grace as might be discovered in other religions, and commended an appreciative approach by the missionary in using as fully as could be any discoverable points of contact or lines of least resistance. The Continentals, on the other hand, saw in the other religions

perverted attempts of human self-sufficiency to find a satisfaction which God's grace in Christ alone can give, and therefore, found in them only errors and corruptions to be removed. I entirely share the former, and refuse the latter attitude, as one who for thirty years lectured on the History and Philosophy of Religions, and found in that study not a hindrance, but a help in the clear apprehension and the full appreciation of the absolute uniqueness of Jesus Christ as Divine Saviour and Lord. The reason for my conviction may be given.

(3) Wherever man is, there is religion, although often its forms may be so unfamiliar as not to be at once recognized as such. As it is universal in mankind so it is necessary to the thought and life of man. His reach is ever beyond his grasp, as in his recognition and pursuit of truth, beauty, and goodness. He is ever stretching himself above and beyond himself, his world, and even his ideals for a reality, of which he is constantly aware, but can only vaguely apprehend. Such apprehension as he reaches, has all the imperfections of his own thought and life, and is even affected by the perversions which his sin inflicts on his mind and heart. Religion, as we find it now among men, is tainted by superstition and corruption. Sin, however, although it has marred, has not destroyed the image of God in man; it has enfeebled, but not extinguished his capacity to receive and to respond to God's revelation of Himself in nature and history. God has been really found wherever He has been sincerely sought. Inadequate because of man's imperfection, and even perverted by his sin, as have been man's contacts with God, it is divine reality of which he is aware, and with which he seeks communion and co-operation however erringly and faultily. We do more wrong to God than to man in denying the reality of man's relation to Him. We cannot believe that, because of sin, He so completely abandoned the race which He created in His own image, which He sustained, guided and guarded in His Providence, and for the Redemption of which He 'in the fulness of the time' sent His Son to correct all the defects and to fulfil all the promise of

all His disclosures in the convictions and aspirations of man. We cannot believe that the initiative in religion is with man, and not with God; that God is indifferent to, or inactive in, man's search after Him; that He is not revealing Himself in the measure in which man is able to receive and respond to His approach in nature and history as His Creation and Providence and His appeal in reason and conscience as the organs in man for the communication of His truth and goodness. To deny this world-wide revelation necessary to man as creature and not only as sinner, and inevitable for God if as Father He wills that His sinful creatures shall become His forgiven children is in my judgement not only to ignore what in man, despite his sin, survives of the divine image, but to regard the sin of man as banishing God Himself from His own handiwork, still dear to Him, if He be love, mercy, and grace. 'Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation neither shadow that is cast by turning' (James i. 17). The Advent of the Son of God in 'the fullness of time' does not lose, but gains significance and value, if there were these approaches and appeals of God in His revelation of Himself 'by divers portions and in divers manners' (Hebrews i. 1) in the religions of the world.

(4) To recognize the *general revelation* of God in nature and history, in reason and conscience, is not to deny, nor to depreciate the *special revelations*, which as contained in and conveyed by the Old Testament on broadly historical, and not narrowly dogmatic grounds, we can claim is preparatory for that of the New. The Old Testament as well as the New recognize the general revelation of God: it has much of its contents in common with the religion and the morals of the Semitic neighbours of the Hebrew nation; and in the popular religion to which the prophetic was opposed it shows a relapse from the Mosaic advance to a syncretism of the religion of Yahweh, the covenant God of Israel, with that of the local Baalim the divine lords of the soil. In the succession of the literary prophets after

the eighth century before Christ, the Hebrew religion reached a height of religious and moral discernment, which raises it far above all other religions, and gives convincing evidence of divine inspiration in fuller measure than any of the founders of other religions can show. In Jesus Christ Our Lord as the Word or the Son Incarnate human religion and divine revelation have reached the fullest consummation, which seems possible under historical conditions; and in the testimony to, and interpretation of Him in the New Testament all other Sacred Scriptures are excelled. To confess this, however, is not to lose interest in, nor lessen the value of, the other religions, in which, despite error and sin, God has borne witness to Himself in men's search for, and discovery of, His truth and goodness. They are all a *praeeparatio evangelica*.

## II

(1) Religion is generally reckoned among the sentiments, the mental states, in which thought, feeling, willing are all present, but feeling dominates. It is blended of wonder, fear, and trust: in his ignorance the world fills man with *wonder*, in his impotence with *fear* of the unknown and unmastered powers in nature, on which his life depends: nevertheless there is also *trust* that by the proper approach and appeal, these powers may be made less his foe, and more his friend, so that his needs may be met and his dangers averted by their aid. By prayer and gift the believer and worshipper seeks to win these powers to be for, not against him. These powers are personified, apprehended as spirits akin to the soul of which man is aware in himself. Where the outward conditions are adverse, these spirits are conceived as hostile, as demons seeking man's ill, and they are propitiated not to do their worst. Where the conditions are favourable, these spirits can be regarded as friendly, ready to be won to do their best. It is not intellectual curiosity, nor aesthetic interest, nor moral concern, but practical necessity that is at first the dominant motive in religion. At this stage, where man's dependence on

nature in his need for natural goods, or danger of natural ills is the primary interest, we have *natural religion*, and we may even call it *primitive*, as we have no evidence of, and no reason for assuming an earlier phase. It is at this stage of development many religions have been arrested.

This primitive motive survives in even later stages, where the process of rationalization and moralization has taken place. And Jesus recognizes its existence, and seeks to satisfy the demand so far as it is natural. The multitude of spirits, hostile or friendly, is replaced by the Father in heaven who clothes the flowers of the field and feeds the birds of the air, and will so much more meet the wants of His human family. Anxiety can yield to the faith, for which the primary interest is the Kingdom of God and His righteousness (Matthew vi. 25-34). In the Christian Church the Harvest Thanksgiving Services incorporate this natural religion with Christian faith.

(2) As mankind evolves in knowledge, industry, art, morals, and society, other interests emerge for religion, and this primitive natural religion proves its insufficiency, and there is dissatisfaction. As progress depends on individual initiative, doubtless even in the earliest stages there were pioneers, who themselves ventured, and induced others to venture on the changes of which they felt the need. But of them we have no record. A more obvious preparation for the Advent of the Word or Son Incarnate is afforded by that class of religions which is described by the term *founded*. All of these owe their origins to a man, to whom the traditional and customary religion had proved a disappointment, and who after a search for something better made a discovery so satisfactory to himself that he was impelled to share it with others, and thus became the *founder* of a school or a sect, detaching itself from, and even opposing itself to, its historical environment. I cannot but regard such human discoveries, when they meet a human need and secure a human advance in thought and life, as divine disclosures, in which God Himself was seeking men before His final search in Christ (Luke xix. 10). When we examine the

historical context of such advances, we shall as a rule find that external circumstances, in which we can trace the divine providence, were the occasions for the dissatisfactions which led to the human discoveries and divine disclosures. From the eighth century before Christ onwards we find in different places and at different dates, movements upwards and forwards of the spirit of men, in which we may gratefully acknowledge the presence and the activity of the Spirit of God. First and greatest and most evident as the divine preparation is the succession of Hebrew prophets, but to treat them lies beyond the present purpose, as none would deny the *praeparatio evangelica* in them.

(3) As has already been indicated, man in his life experiences good and evil, pleasure and pain, joy and sorrow. This duality of the world challenges his curiosity and his courage: how can he secure the good which nature withholds, or avert the evil it inflicts? He soon discovers that he is called 'to wrestle and not to reign'. This struggle for existence is invested with religious significance by Zoroaster the details of whose life and teaching are still much in dispute. He personified the good in Ormuzd and the evil in Ahriman, and he summoned men to enter into the struggle for the one and against the other, confident of victory. Even if he did not adequately distinguish material from moral evils, pain from sin, yet he did recognize man's need to choose the good cause, and withstand the evil; and so he marked an advance towards that conflict of the Kingdom of God against the kingdoms of this world, to which Jesus also summoned men.

(4) The same contrast and conflict confronted Gautama, the Buddha—but how different was his solution! He sought not to overcome evil, but to escape from it, as inevitable. It was human suffering which was his inward torment, from which in his long self-discipline he sought relief. When the secret of the source and the remedy for misery came to him, as he believed, he gave himself to a life of self-denial that he might share it with others. It is true that he missed the truth that



the Gospel declares that it is sin, and not pain, which is the problem which first of all and most of all needs solution. Yet in the source of suffering—the law of *Karma*—he recognized moral retribution, and in the remedy for it moral obligations; moral interests are subordinated to, not excluded from, his way of salvation. Nevertheless, his sympathy with the sufferings of his fellow-men, his quest for the means of their deliverance, his self-sacrifice in the pursuit of his mission were surely inspired by God; and he felt and voiced a need, which he failed to meet, but Christ has met. Gautama, it is true, neither in the discovery, nor the application of his secret of salvation, recognized any divine assistance, but ignored the gods of the popular polytheism. The question has been raised: Is Buddhism a religion at all? It is so far a religion as it is concerned with the ultimate problem of man's life, and offers what claims to be an ultimate solution: it is not a religion in so far as it asserts man's self-sufficiency, and ignores his dependence on God. The defect of its earlier form (the *Hinayana*) is corrected in the later (the *Mahayana*) which provides man with quasi-divine helpers.

(5) A similar doubt might be raised regarding Confucianism, for its founder was agnostic regarding the question of spirits and future life for which the answer is sought in religion. He did believe in a social order, including manners as well as morals, to which men must conform if society is to be preserved, and he sought by recovery of the good of the past to redress the evils of the present. Unattractive as was his person and inadequate his teaching, yet he has had a wider and more enduring influence in the preservation of Chinese society than any other forerunner of Christ. In His teaching about the Kingdom of God, and His application of it Jesus did affirm that for the full expression of God's *rule* there must be a *realm*. To-day the Church is recognizing how necessary social order is to human good.

(6) Socrates founded no religion; but, in his eager inquiry into moral truth, he was surely guided by the Word of God;



and in the ethical development which began with him there was a preparation for the moral enlightenment Christ has imparted to mankind. He too laid down his life for the truth he taught.

(7) Corrupt as is popular Hinduism, yet in the intense devotion of the *bhakti* type of piety there are instances of human aspiration for the divine, which have had their complete satisfaction only in communion with Christ as experienced by and described in the Johannine literature. Some of the *bhakti* hymns, with change of name can serve Christian devotion, have been so used. It is fitting to close this survey of the religions of the world with this illustration, as the core of religion which becomes manifest in the highest developments is not to meet the needs of the body, to answer questions of the mind, to provide rules for conduct, or an order for society, although it has contributed to all these ends, but the personal relation of God to man, the satisfaction of the hunger and thirst of the soul for God, which is most freely and surely offered in the Bread from Heaven and the Water of Life. God has made man for Himself as the Highest Good, and the heart of man is restless, as the religions show, till it rests in God. 'Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me and ye shall find rest unto your souls' (Matthew xi. 28, 29).

A. E. GARVIE

# Notes and Discussions

## LACTANTIUS

### The First Christian Sociologist

THERE is good reason to give this title to this Christian Father, for he had a very real interest in the problem of the individual in society. He therefore has a peculiar contribution to make to modern thought.

Little is known of his life, but he was alive in A.D. 315 and was probably born in the middle of the third century. He was a teacher of rhetoric in the time of Diocletian, and though born a pagan he became a Christian, lived into the reign of Constantine, and witnessed the triumph of Christianity over pagan Rome. His teaching, in such writings as *The Divine Institutes* and *The Anger of God*, is fundamentally Christian, and he bore his Christian witness with a mind well stored with a knowledge of the classics. In his various writings he criticized somewhat severely the works of the Stoics and Epicurians, Plato, Aristotle, and Cicero, and exposed mercilessly the immoralities and follies of pagan literature. He then proceeded to outline a conception of Christianity founded upon the life and teaching of Jesus and the traditions of the Church.

He has a great conception of God, and argues for His existence from the design of the world and the wonderful structure of the human body. He deduces the existence of a very wise and intelligent Creator and answers Lucretius and his theory of atoms by saying that mind can only arise from mind. He speaks of the folly of a man worshipping the image he has himself constructed and declares that the very nature of worship, which is submission to absolute authority, rules out polytheism. But God is more than a Creator and Designer, however wise. He is the Father of all, a 'kind, gracious and indulgent Parent', Who loves men and seeks their good. Yet His love is something more than mere good nature. He can be angry, for if He can be moved by kindness He must be moved by anger against those who break His law and damage His creation. Nevertheless, He will pardon those who turn from their sin in penitence. So none need despair because He is ever ready 'to reopen the ark of refuge from sin'. Lactantius discovers the Love of God in the revelation of Jesus Christ.

Lactantius deals also with the nature and destiny of Man. He has a very high conception of human nature as God made it. God made the world for the sake of man so that in it man might achieve moral character and by means of its discipline attain to immortality. This is not merely continued existence, but the service of God and the

enjoyment of His presence, man's true destiny. Man so created in God's image stands erect, looking upward, demonstrating by his erect stature and upward gaze the purpose for which he was created. There is a principle of kindness in man, and by the impulse of his nature he seeks after God, and 'it is not in accordance with his nature to injure his fellow men'. It is religion which distinguishes man from the animal. Lactantius would say that we are all of the same nature, descended from one man, all sons of God, therefore brothers one to the other. The truth of the Fatherhood of God and Brotherhood of man is constantly asserted. It is the foundation principle of his ethics, and inspires his sociology. He learned this truth from Jesus. Thus, as a son, man should give piety, obedience, and devotion to God, for it is His due, for He has conferred great benefits upon us, and this also involves the duty of service for our brothers. We must love God as Father and Man as Brother. In the realization of this happy relationship he finds the condition which he calls justice, and in this harmonious fellowship there is the Golden Age as it was and may be again.

But evil has entered in, devils and demons possess life, man has been tempted and he has fallen, and though made to be erect he looks down to the earth. Evil is allowed by God, otherwise there would be no goodness, and no opportunity for moral character. Sin has entered, man has fallen, the devil has tempted and destroyed, and the Golden Age is lost. Lactantius speaks of the sins which dominate the world, as lust of power, swollen ambition, thirst for riches, the acquisition of honours, looking down toward the earth and material things, instead of looking upward to the heavenlies. 'Those who have the superfluity of goods fail to share with others, and even seize property belonging to others, drawing to private gain things which formerly the individual laboured to obtain for common use. They have subdued others to slavery, passed unjust laws by which they might defend their plunder and the king has set up an impious tyranny of violence and armed men.' Such is the description of violence and the greed for power which ruins the happiness of men and robs them of the justice which is the Golden Age.

There is, therefore, suggested a Golden Age when all things were in common destroyed by the introduction of private gain and the greed for power; and the return to the Golden Age, therefore, can only come through abandonment of these evils and a sharing of the bounty of the Father of us all with those who do not possess 'so that none may be oppressed or injured and no door be closed against the stranger'. Thus the justice is the mutual sharing of good things and mutual aid rendered one to the other, all being bound together as sons and brothers under the sovereignty of the Father of us all. All will be happy, free, and equal when all the sons of the family recognize the Father's will and do it.

Lactantius deals in detail with certain aspects of the Golden Age.

It demands a transcending eternal law set above the customs and the laws of nations. 'Civil law is one thing, justice is another, the one is concerned with utility and advantage but the advantage of one nation may easily be the inconvenience of another', so, quoting Cicero, he says: 'There must be not a law of Rome or Athens, but some law unchanging and binding upon all nations, the one common Master of all.' State convenience and the desires of princes must be subordinate to the law of God, justice, piety, and love.

Is not this exactly what we need to-day? a law above state convenience, the whims of dictators, a Divine law of right dealing, of honour, justice, and love? For Lactantius witnesses against the doctrines of the totalitarian state so prevalent in these days. This law was alive in Jesus, but it can also be discovered as the law of right in the conscience, and this inevitably means that nations which refuse this law will perish in judgement. Now this law cannot be united with violence and cruelty and is really effective when freely accepted, but in his treatise on anger he clearly teaches that the law, whether of God or man, must involve the restraining and correcting of faults, for 'he guards safely the things of good men who punishes the evil, and he himself is injurious who injures not one who does harm', so that the maintenance of society and the protection of good life does demand some degree of force. This would suggest that in international affairs some world order like the Roman Empire requires sanctions. 'If anyone suffers injury from one who is more powerful than himself let him be rescued, and let our defence not be wanting for the protection of the defenceless.' This sounds like collective security which may still be the way to apply the Divine law of love to the regulation of international affairs.

This teaching may seem inconsistent with his criticism of war as an evil thing. We must meet injustice with patience and to kill in a gladiatorial fight or by exposure of children is wrong. In saying that we must not take life, Lactantius does appear to be distinguishing between private and personal feuds, senseless and personal quarrels, civil wars in the state and the action of the individual in taking the law into his own hands and the necessary force which must be used in any ordered society for the restraining of the evil doer. Whilst violence is wrong and war contrary to the mind of Christ force thrown on the side of law and justice may be the very way in which love achieves its purpose in the world. So to-day men may, like Lactantius, believe in an international order like the Roman Empire in its highest aspects and the League of Nations and yet regard war as a crime against God and humanity.

Brotherly relationship means that all men are equal, no one is slave and no one is master, all must be humble, of equal standing before God, sons and brothers of the family. This seems to strike at the root of slavery, and all forms of caste and class, and though at first this

equality may be in spirit only it is bound in the end to influence outward conditions. We must treat men as sons, we must deal with men as men, there must be mutual respect and reverence for personality. Each one must be dear to us as a personality who bears the image of God and is, therefore, very sacred. Here is the root principle of a true democracy and a standing rebuke to every ideology and philosophy which merges man in the state and denies his individual rights to life, liberty, and happiness in the community.

Brotherhood rules out interest because this would mean taking more than you give. In those days money would be lent for immediate consumption and thus to charge interest might easily be a form of oppression or robbery. Money was regarded as dead, a mere exchange value. The idea that money could produce more money and be used for making profit through production of more goods was not accepted in those days. To-day interest can be justified, for lending money may be a form of service by which others gain, but Lactantius is right when he suggests that no one ought to benefit from the misery and poverty of others, and some way should be found so that money values no longer dominate life but are controlled by the necessities of human well-being. There must be something wrong when high finance demands the destruction of food needed by hungry people in order to keep up prices to strengthen the power of the money market. 'The just man does not seize anything beyond what may support life and desires nothing which belongs to others.' Thus we must lay out riches in justice alone, sharing with others what we have ourselves.

Lactantius then proceeds to show that the law of brotherhood means giving alms to the poor and destitute, to orphans, widows, and prisoners. We must give to those who need and as we do so we give to God. Thus wealth is a stewardship, and what we have is for the service of others. The detailed application may vary according to the peculiar problems of the age, but the principle holds good, viz. to forgo and sacrifice in order that others may be helped, not for the hope of anything in return but out of kindness and brotherly love. So the Golden Age may at last return founded upon justice and piety towards God, and kindness towards men.

All this has a religious setting, everything begins with and goes back to God. Brotherhood depends on sonship and sonship means surrender to the Father's will. Ritual forms and material things will not suffice. The altar must be in the heart. Here there is need of Jesus. He comes to bring men back to God. This is the purpose of the Incarnation. There is no question of satisfying the wrath or the law of God, but there are suggestions of deliverance from the chains of the devil, and the power of demons through the power of the Cross. There you get the patristic view of the atonement as a victory over the devil. But the emphasis lies really upon the example and teaching of Jesus. His work was to confirm His teaching by presenting virtue to

the eyes of men, so He became a guide for life, a teacher of righteousness, a living Law, and as we know Him and follow Him He will lead us back to God, through death to that immortality which is fellowship with God. There is a road like a Y and a decision has to be taken where the road divides. There is a narrow way of justice where we must travel light, unburdened with material things—there is a broad way of injustice. One road leads to the Golden Age, immortality, and God, the other to eternal punishment, which is death. There can be no way to order and peace merely through scientific discovery, clever diplomacy, and material arms. Lactantius is right—only by following Jesus in the obedience of sonship, offering to Him the sacrifice of a loving heart, offered upon the altar of the heart, shall we discover that true justice, where we find at last well being, ordered happiness, righteous peace, which is God's will. If we do not take that way another civilization will meet its doom. Because the way of injustice is the way of eternal loss. In Jesus God is revealed and in His will there is the Golden Age of peace.

DOUGLAS W. LOWIS.

#### **HAS PSYCHO-ANALYSIS ANY CONTRIBUTION TO MAKE TO THE CHRISTIAN RELIGION?**

THERE is abroad to-day a growing notion of the relevance of psycho-analysis to the cure of souls. Many a Christian minister has either turned psychotherapist himself or works hand in hand with a psychiatrist. Vestries have been converted into consulting rooms. In some instances the psychological clinic has become a recognized department of a Church's work. There are Christian educationalists so convinced of the usefulness of this new 'science of man' that they advocate its systematic teaching in training colleges for the Christian ministry. Month by month books on the application of psycho-analysis to pastoral work, to serve as textbooks to this fresh subject in the theological curriculum, pour from the press. Furthermore, it is held by some scholars in the Church that this new psychology has elucidated many a difficult intellectual problem of the religious consciousness. We feel that in the face of this trend in Christian thought and practice it is high time we examined, carefully and dispassionately, these claims of analytical psychology to be the handmaid of the Christian faith.

In the first place, it is not difficult to appreciate why religion and psychology have been thus drawn together. They have, at least, some surface affinities. The interests of both are intensely personal, and each is conscious of, and attempts to resolve, a crisis in the human personality. In these respects Christianity and Psychology are in alignment and agreement. They both attest to a 'fall', and to the need of personal redemption.

These, however, are but surface similarities. The Christian psycho-



logist who has borrowed, often unreflectively, the data of psycho-analysis has been too little aware of the deeper dissonance between the faith of which he is custodian and the presuppositions of the new psychology which he has attempted to wed to that faith.

It is time the Christian preacher and social worker deserted the popular volumes of the 'amateur' in psychological practice and consulted the masters.

We think he might then discover what so far appears to have been overlooked, the materialistic bases of this new science of the soul. Perhaps he would perceive that, in his eagerness for the marriage of Christian truth with psycho-analysis, he is really attempting the union of an incompatible pair.

The philosophical basis of Christianity is dynamic, whereas that of Freud and his disciples is static (if we can speak of their possessing any formulated philosophy at all). The orthodox Christian tradition has always hung loosely to the prevailing social system, and has held up the possibility of transforming or transcending it. Psychology can never be severed from the social system. It is descriptive of what exists, and at every angle stresses power and glory, rather than the intrinsic worth of, and capacity for spiritual vision in, the human soul. Its ideal of normality is the pedestrian one of the individual's capacity to adapt himself to his existing materialistic environment. It describes man as he is, and how he may remain as he is. It deals with secondary phenomena, whereas a religion to have any significance must go to the root of the soul's disease. This is the really important issue of which psycho-analysis is one and a popular form of evasion. It sidetracks the issue, losing itself in the jungle of biological explanations, whereas there can be no biological explanation of the mind as it now is.

The ineptitude of the psychological viewpoint is clearly evinced by the doctrine held out for our guidance in child education: 'there should be neither too much nor too little repression'. By repression is meant loss of control. Problems, instead of being dealt with by rational methods, are conveniently shelved, and the human being has no longer any direct control of the complexes representing the repressed impulses. This process of losing rational control results in self-deception. We are involved in untruth; we pretend that the impulse of which society disapproves is no longer part of ourselves. Deception creeps into the soul. In this way there arises that tissue of lies and pretence which goes under the descriptive term of the Super Ego. Well might the Prayer Book say, 'there is no health in us'. Yet the Freudians blandly inform us that the ideal we should follow is to have neither too little nor too much of this self-deception. Dr. Brown says, 'Truth is simple; it is error that is complex'. Psycho-analysis does little else but classify the errors arising from the lie in the soul. Its panacea for human ills lies in a prescription whereby the mind adopts only those lies that are adaptive. Can Christianity ally itself with this? The answer is surely, No!



But, it may be asked, why should not the Christian psychologist develop his own corpus of doctrine in relation to the repressed unconscious? Should this be possible, it might conceivably prove a legitimate instrument for the cure of mental ills in the hands of the consecrated minister. Meantime we can only say that such a system has yet to be developed. Present-day 'Christian Psychotherapy' is nothing more than a hotchpotch gleaned from the heterogeneous doctrines of materialist students of the unconscious mind.

Is it desirable that the attempt should be made to develop, as a branch of Christian Philosophy, a Psychology of Religion and Life on similar lines to present-day psycho-analysis? In this connection we would simply refer the reader to the extraordinary conflict of opinion revealed in the works of representative thinkers in the field of psycho-analysis. Each writer, it would appear, has developed his own peculiar logia. Rank bases everything on his theory of the birth trauma. Another authority would find the most significant fact in the tendency to form an Oedipus complex at the age of five or six. Freud, Roheim, and others share the dark theory that man is the possessor of racial memories of an awful crime committed by his ancestors in the days of pre-history. Each writer would seem to be of the opinion that the truth has been vouchsafed to himself. There is little wonder that those who have been through this jungle but a little way have been glad to come out into the daylight again.

Has psycho-analysis any contribution to make to the Christian religion? If what has been said and implied above has any relevance the answer is obvious, No. The seals on the book of knowledge which the psychologist has unearthed had better be replaced, as far as the Christian pastor is concerned. To keep his eyes on that book will only end in his adopting the attitude of practically all psycho-analytical thinkers, one of utter pessimism and despondency. There are a few words in one of Goethe's works that might quite truthfully and naturally fall from the lips of the modern psychologist in his consulting room:

'I called up the ghosts, and now I can't get rid of them.'

Psycho-analysis informs us that the soul has gone awry. This is no new knowledge. It pretends that it has found a remedy, but it is only too patent that this is not the case. Salvation does not come from a modification of the existing evil in the soul; it is a New Birth. Salvation comes when we cease to evade the real issue, and come face to face with the Truth. In Christian faith this saving rapprochement takes place. Archbishop Trench's prayer is truer to the point than the tomes of Freud and his followers:

My well is bitter; cast therein the tree  
That sweet henceforth its brackish waves may be.

HARRY ESCOTT

A GREEK-ENGLISH LEXICON<sup>1</sup>

WITH the issue of this tenth Part of the revised *Liddell and Scott* a memorable undertaking comes to an end. The general features of the work have been described in these pages in the reviews of the foregoing parts. But some additional points call for mention. Work on the revision was begun in 1911 under the chief editor, who was joined in 1920 by his assistant, Mr. McKenzie. The period of publication (1925-40) is long, but not considerably so in view of the tremendous labour involved in the perusal of texts, the co-ordination of results, the arrangement of articles, the checking of references, and the reading of proofs. The team work which has made this noble enterprise possible is beyond all praise. It is sad to reflect that neither the distinguished editors nor several of their collaborators have lived to see the work completed.

An interesting account of the procedure followed is given in the original Preface (1925), which is here reprinted, and in the Postscript (1940). A valuable feature of this final section is that all the *Addenda et Corrigenda* issued with the several parts are here enlarged and consolidated into a single alphabetical list, occupying some sixty-eight pages in all. This will prove a great convenience in the frequent handling of the Lexicon. Similarly the long list of authors and works is presented in an expanded form. The whole work may be conveniently bound in two volumes.

For students of classical Greek this new edition is wholly indispensable. It incorporates a large mass of new material which has accumulated since the eighth edition was issued (1898), as well as the results of expert investigation into technical branches of Greek learning. But we would point out again its high value for those who would pursue advanced studies in the Hellenistic language, particularly as it is represented in both halves of the Greek Bible. (Patristic and Byzantine literature are not included in this revision, but lexica in course of preparation will meet that need.) It is noticeable how freely the inscriptions and papyri as well as later Greek authors are drawn upon to illustrate the meaning and usage of some 'biblical' terms. In this regard grateful tribute is paid to 'the prolonged and arduous labours' of Mr. M. N. Tod of Oriel College, Oxford, and to Moulton and Milligan's *Vocabulary of the Greek Testament*. Space allows only a brief mention of the treatment of some important words in the New Testament. The variety of meanings of *trapeza* is fully brought out (cf. Matt. xxi. 12; 1 Cor. x. 21). The sense 'open', 'exposed' for *trachēlizo* (Heb. iv. 13) is confirmed (cf. *trachēlos* 'the whole neck and throat'). The variant reading *tropophoreō* in Acts xiii. 18 (cf. Deut. i. 31) is rendered 'to bear

<sup>1</sup> Compiled by H. G. Liddell and R. Scott. A new edition revised and augmented throughout by Sir Henry Stuart Jones, D.Litt., with the assistance of Roderick McKenzie, M.A., and with the co-operation of many scholars. Part 10: *tragein-ōdēs*. (Oxford: Clarendon Press, 10s. 6d.).

with another's moods'. Note also the generalized meaning ('to eat') of *trôgô* in later Greek (cf. John xiii. 18). To *hyperakmos* (1 Cor. vii. 36) the sense given is 'sexually well-developed', which rather favours the reference of the word to the man, and not to the woman (as the R.V. renders). *Hypokritês* in the Gospels is taken in its usual sense 'dissembler', and not, as has been suggested, in its original meaning 'play-actor'. For *Hypostasis* (Heb. xi. 1) the Lexicon gives 'confidence' or possibly 'substance'. We confess to a preference for the rendering 'title-deeds' in that passage (the editors cite only a papyrus reference for that meaning of the word in the plural). Under *phylaktêrion*, 'amulet' (Matt. xxiii. 5), reference might have been made to the other form of phylactery, namely that worn on the upper part of the left arm. Classical citations are given for the meaning of *phôs* as '(bright) fire' (Mark xiv. 54). The enigmatic *chôrêô* of John viii. 37 is rendered either (1) 'to advance' (so Moffatt, 'to make headway'), or (2) 'to make room for' (cf. Matt. xix. 11). So Goodspeed renders. In conclusion we can but call attention to the notes on such ethical and theological terms as *huiôthesia*, *philanthrôpia*, *charis*, and the exhaustive account of the use of *hôs* in various connections.

The chief editor closed his Preface of 1925 with the words: 'I would fain hope that in the world of science at least (which has, or should have, no frontiers) it may further in some small degree the restoration of the comity of nations.' The fulfilment of that hope seems remote in the situation of to-day. But this massive work, a monument to the skill and devotion of scholars of several countries, bids us cherish the hope in our hearts.

H. G. MEECHAM

### IMITATION, ACQUISITION, AND ORIGINALITY

'ENDLESS imitation' seemed to be the vocation of Wordsworth's 'six-years' darling'; and imitation is the business not only of all such youngsters but of all boys and girls up to adolescence. And at adolescence, though the traits appear which most sharply distinguish individual from individual, the imitative stage is far from being passed. But now the youngster knows that he is imitating, and knows very definitely what he is imitating. He has reached the hero-worshipping stage. He is no longer concerned vaguely with the (to him) new world of humanity; he has become a self-conscious individual, and individuals or groups are now his models. The toy stage is over, or, if it still lasts, the toy is no longer a generic toy. The toy boat is not simply a boat; it is a model representing with more or less accuracy some famous boat or type of boat—speed-boat, yacht, or battleship—and the toy locomotive must be a recognizable small-scale copy of the *Royal Scot* or of some other famous flyer. Girls give up dolls for domesticity, imitating their mothers in the intricacies of housecraft with marvellous

(but generally unrecognized) skill. Outside the home, in obedience to the instinct which induces us to distract strangers, and even intimates, from the things we value most, they display an extravagant interest in things as far removed as possible from the proper concerns of womanhood. They are all for sport or art or learning.

Adolescence is the stage at which types of mind begin to be clearly distinguished. There is the acquisitive type which is inclined to collect things or facts, and there is the mind which, for want of a better epithet, one describes as original. The acquisitive mind is, on the whole, more likely than the other to win immediate success. The student who is so endowed will win more prizes than the student whose mind is original rather than acquisitive. He will be a Fellow of his college while his original-minded contemporary is still striving to find his way about in a bewildering universe, if he is not trying to create. He has probably been trying to create since the beginning of adolescence. For long enough he produced what any critic but himself would have recognized as more or less feeble copies of the dominant art forms. The young Victorian versifier copied Tennyson; or copied Browning, if he were more in love with vigour than with beauty. And the young writer of prose found it well-nigh impossible to resist the fascination of Carlyle's style. A great writer like Ruskin, in the work of his maturity, shows traces of that style, and one finds traces of it even in the prose of Americans of the time; in J. R. Lowell's *Study Windows*, for example. But only traces; if a man has anything to say, desire to say it as effectively as possible forces him to forget his model. After the *wanderjahre* the traces tend to become fainter and fainter.

Originality is a queer thing. It is found in persons of exceptional brain power, but it is often found in persons whose power of ratiocination does not exceed that of average humanity; in persons who would make a poor show in competition with college dons. College dons can tell you all that is to be said for and against the doctrines which they teach; they can unmask pretentious ignorance; they can expound what they accept as true. The evidence of brain power is unmistakable. But one does not go to academies for originality. Sometimes a light surprises, but, in general, academic thought is established thought. The ordinary academic mind resembles that of women in its conservatism, though probably in nothing else. As it is in colleges that one looks for libraries and museums—storehouses—so it is in colleges that one expects to find orthodoxy or respectable heterodoxy. The mind voyaging through strange seas of thought seldom voyages alone in colleges. The *genius loci* insists on its being chaperoned.

What is regarded as original thought sometimes seems to be the outcome of lucky guessing. It is like the result of the clever use of capital. The majority, good, sound thinkers, use their mental capital in a conventional way; the minority, the original thinkers, are not afraid of novelty. Between the mental make-up of the ordinary person and

that of the so-called original thinker there seems to be only a small but all-important difference: in the original mind there is curiosity—love of knowledge for its own sake—the urge which makes men explorers; in the ordinary mind curiosity is feeble. To most of us exploration is mere foolishness. Why should a man endure hardship and risk his life in Polar expeditions? Why should another attempt to climb Mount Everest? What does either expect to get? This is a question which the explorer, I should say, hardly ever puts to himself and which, if put to him by another, would seem merely irrelevant. He might of course say that, if he knew what he should get, there would probably be no need to explore, but it is more likely that he would put aside the question, politely if possible, but decidedly. And the explorer in the world of ideas would be equally decided in his refusal to justify his activities. He has to obey a categorical imperative, which is in no way conditioned or modified by considerations of profit and loss. Browning's Grammarian continued his investigations when 'dead from the waist down', and did so without complaint. He had no choice: investigation and living were only different manifestations of the same activity.

Originality is rare, and not in universities only. In fact it was at Oxford that Locke diverged from the beaten track of philosophy, and Berkeley was a Fellow of Trinity College, Dublin, when he came to the conclusions with which philosophers have had to reckon ever since. Kant was to the end of his days a university professor. It was at Cambridge that Newton made some of his greatest contributions to mathematical physics; Sir William Rowan Hamilton, the inventor—or the discoverer?—of quaternions was a Dublin professor; and Einstein was a professor when he challenged the universal validity of Newton's conclusions. But *es bildet ein Talent sich in der Stille*, and quiet is almost as hard to get in the Common Room as on the Exchange. Under certain conditions it may be got *in dem Strom der Zeit*. Descartes found it when soldiering. What is needed is freedom for meditation, and this may sometimes be obtained in the performance of routine duties. But the duties must be of a routine kind. Milton could not settle down to write *Paradise Lost* while he was Latin Secretary to Cromwell; his correspondence with foreign statesmen was no *parergon*; it was not one of those activities which Archbishop Whately regarded not as hindrances but as helps to the performance of higher work—activities requiring 'a little, and but a little, attention; such as working with the needle' (which, he said, gave women an advantage over men), 'cutting open paper leaves, or for want of some such employment fiddling any how with the fingers (which most are prone to when earnestly engaged)'. Poor Milton in his blindness must have been reduced to the last of these aids to reflection.

Acquisition, in so far as it is the absorption of knowledge, does not appear to need such aids. Students in libraries can sit, and do sit, over their books without drumming with their fingers or kicking their heels.

But there is an acquisitiveness which might render such exercises excusable, an acquisitiveness which is almost indistinguishable from originality. The worst that a student preparing for an examination has to fear is mental fatigue, but the acquisitions of a great investigator may be gained at the cost of beliefs that seemed to make life worth living. Oliver Wendell Holmes bids us build more stately mansions for our souls, and we shall do well to obey (if we can). But we are not nautiluses; when we enlarge our spiritual mansions we are often able to do so only when we have pulled down the old. And that operation means a break with old and comfortable associations. Even Milton, who was surely no idolator; who tells us that 'the light which we have gained was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge'; who as a young man had visited Galileo, and must have appreciated the beautiful simplicity of the Copernican theory compared with the Ptolemaic, allowed Adam to remain deceived by the evidence of sight, and made an angel his accomplice in the deception.

H. R. CHILLINGWORTH

### DEGREE AND KIND

It is not uncommon to read in books or hear in sermons the phrase that two things or two persons differ 'in kind, not in degree'. The theme of this note is that this phrase should be changed. It may be permissible to write, 'not only in kind, but in degree', but the antithesis of kind and degree seems to me to be false.

Many years have elapsed since Henry Drummond wrote his brilliant, but not wholly satisfactory, book *Natural Law in the Spiritual World*, and probably few people still read it, though it is eminently readable, and still worth reading. The details and even the principles of his comparison between the world of biology and the world of religion may not be sound, but the general notion that there is a uniformity of nature, such that as a rule similar or the same principles are manifested in both material and spiritual things, appears to be well founded. It is at the basis of Thornton's *The Incarnate Lord*, and it is difficult to see how a belief in creation, to say nothing of the incarnation, can be maintained unless there is some such uniformity. To deny it involves a belief in a dualism that makes the interaction of matter and spirit unintelligible, indeed incredible, did it not manifestly take place, and lands one in the absurdities of psycho-physical parallelism and behaviourism, which would involve for example the conclusion that 'the mind of Shakespeare had nothing to do with the writing of *Hamlet*'. We may rightly try to apply to spiritual things those principles that are found generally true in the material world.

One of these principles is what may be called 'critical values'. For example it was long ago discovered by Andrews that for every gas or



vapour there is a temperature above which no amount of pressure will liquefy it. This is called the critical temperature. Above that temperature the fluid is a true gas; below it it is a vapour. But so abstruse an example is unnecessary. In a severe winter much ice is formed. One day the temperature may never rise above ten degrees of frost; the next day it may rise almost to the freezing or melting point, whichever we like to call it. All the ice is then heated several degrees, but it is still ice. A small further rise of temperature, the imparting to the ice of a small additional amount of heat, turns it into water. The phenomenon is one we are all so well acquainted with that it does not at first sight present itself as another example of a critical value. There is a temperature above which ice cannot exist, but must turn into a liquid. The same is true of all crystalline solids. A mixture of coal gas or hydrogen with oxygen or air can exist permanently for an indefinite period unless some portion of it is heated above a certain critical temperature varying with the pressure. Then ignition takes place.

There are certain bodies in the solar system below a certain size, of which it can be confidently affirmed that they can have no atmosphere. Their gravitational attraction is so small that with their high speed all gas molecules escape into space. The possibility of there being air, and water, and therefore life in the form in which we know it depends merely on the mass of a planet. There is a critical size below which these things are impossible.

There are indications that this obtains also in the realm of knowledge. In England most pupils in our secondary schools learn so little French and German that by the time they have left school four or five years, unless they have the opportunity of a prolonged sojourn in France or Germany, they have lost the little they had acquired. Even in India, where the schools are so far in advance of schools in England in this matter of teaching an important modern language that the pupils do actually learn to speak English, there is a standard of attainment below which it is impossible for the child to retain what has been learnt. Large numbers of children in India, where compulsory vernacular education is still the exception, are sent to school more to get them out of the way at home and into a sort of cheap *crèche* than for anything they may learn. As soon as they can make themselves useful at home or earn a pittance by light manual labour or watching cattle and the like, their parents take them away. It is well known that in a very short time such children completely lose all they have learnt, with the possible exception of the ability to sign their names. Some more advanced, retain the power to read as well, but forget how to write. There is a critical value in instruction below which retention is impossible.

Not infrequently we used to be told that Jesus Christ was different from us in degree, not in kind, or conversely that he was different in kind, not in degree. In the former statement there is this truth that by nature he is the Son of God, whereas we are God's children by grace and



adoption. But the antithesis is partly false as regards our Lord. When we look at our Lord's life and character, there are many points in which we can see that the difference, though one of kind, may be such because a critical value is surpassed, because Jesus surpasses us by so much in degree that the difference becomes one of kind. In using the word *becomes*, I do not intend to imply that there was an increase in degree eventually produced, as if God had deified a man. The progress is in our thought, as we pass from lower to higher grades of being and quality.

Comparisons may be instituted between us and Jesus Christ, because many of His differences from us are differences of degree, so great, it is true, as to be differences of kind, and yet in essence differences of degree. God is said to have made man in His own image. Many non-Christians, both followers of other religions and those acknowledging no religion, regard this as mere anthropomorphism. God, they say, is different in kind from man. Man is not in any sense like God. The notion is regarded as being one formed when God was thought of as merely, as it were, a very great man. So it may have been, but at the same time it contains an important truth. If God is entirely different from man, man can have no point of contact with God, and indeed cannot even know whether He exists or not. This would seem to be true of all statements that God is 'entirely other'.

It would be absurd to suppose that all the attributes of God are to be found in germ or in a very low degree in man. It is hard to believe that that is so, and at any rate impossible to know it. But it is reasonable to believe that important characteristics of God are found in man, though in a very low degree, for example love, will, and moral sense, so that man is in some sense a reflection of God. My point is that to think this is not to reduce God in these respects to a magnified image of man. These qualities when found in perfection pass their critical values, so that God is in nature different from man, even in respect of these characters themselves. At the same time, the difference, being one of degree, enables us to believe that man can have communion with God. In experience we find that this is true. By applying the principle of critical values, we are able to accept this and still avoid an excessively anthropomorphic idea of God. God can be believed in as our heavenly Father, and we can accept the incarnation, without making God's thoughts as our thoughts or His ways as our ways.

W. MACHIN

### THE THEOLOGY OF JESUS<sup>1</sup>

THIS title is too simple. Theology is a 'dry' subject to many, both ministerial and lay, and since travelling in this book is like journeying in a land of refreshing streams, some other title would be a better guide.

<sup>1</sup> *The Theology of Jesus*, by A. T. Cadoux, B.A., D.D. (Nicholson & Watson, 9s. 6d.).

'Heaven and earth, God and man, as Jesus thought of them' might be clumsy, but a better indication of the contents of these provocative pages. Dr. Cadoux says: 'If Jesus is God incarnate, then every word and act are of the utmost concern, for just upon our understanding of them will depend all that it means to say "God was in him".' So the book seeks to do what has rarely been done, to find 'the underlying connectedness of His utterances on that which was of the most importance to Him'. In spite of familiar critical difficulties in the way of finding out what Jesus really said, the conclusion is reached that in the Synoptic records 'a number of characteristic, consistent and variously re-iterated thoughts stand out clearly from the thoughts of the rest of the New Testament and thus evidence their authenticity'. In the course of some three hundred crowded pages, the recorded sayings are closely examined for the light they throw on the mind of the Master on subjects of vital import to Him, and therefore to man.

The work is done with the informed skill of the research-worker examining newly discovered treasures. How many these treasures are, the textual index with its 480 Synoptic references will indicate. This together with the fact that less than a hundred of them are only used once, and many of them five or six or more times, makes it obvious that the book cannot be merely read, but must be studied with the New Testament at hand. Amid so much, one can only indicate the wealth of suggestion awaiting the student.

For example: Jesus said, 'None is good but one, God'. Nevertheless, He could speak of men as good. 'We are left therefore to conclude that to Jesus human goodness was secondary to the goodness of God, derivative from it . . . fellowship with God as creatively, originally good.' This derivative human goodness becomes a means by which we know God and His character. 'And this is the only indication Jesus gives of how we may come to know God and His goodness.' Later on, on the same passage, we read: 'It would follow that man's goodness is not merely a reflection of God's goodness but a part of the creative outgoing by which God attains things otherwise unattainable.' And lastly by saying: 'Why callest thou me good?' 'Jesus places Himself with humanity over against the only originally and essentially good Being, a position upon which depends the intelligibility and validity of His revelation of God.' Thus by referring this passage to different subjects, with the deductions from it reinforced by other sayings, Dr. Cadoux finds indications of the mind of Jesus on the character of God, the fundamental though perhaps as yet unrealized nature of man, and on His own mission as 'the infectious mediator of fellowship'.

The power of penetrating deduction obvious in the foregoing is seen also in the treatment of the parable of the Prodigal Son, 'His best picture of God's way with the sinner'. The quotations are once more taken from different sections of the book. The parable indicates the thought of Jesus on what the freedom of man adds to the

burden of God. The father lets the son 'work out his own ruin, it is part of the freedom given, and adds to what it costs the father'. In a section on faith as the human condition of divine grace: 'I will arise and go to my father' is seen to be 'response to awareness of what his father has been and is . . . the sinner's initiative moved upon faith in the outgoing goodness of the other, and this faith gave opportunity for fresh initiative to the other.'

A single comment on one parable, that of the Net, will serve as a good illustration of the incisiveness of many such comments. 'It answers the question why the fate of the good is so often harder than that of the evil. The answer is that good fish being food are wanted for service, it is a parable of *noblesse oblige*.'

What Jesus thought of His own relationship to man and God is necessarily of supreme interest. So there are chapters on: 'Himself', 'The Son of Man', 'Jesus and Man', 'Jesus and Israel', and a final searching chapter on 'His Death'. The deductive method of treatment precludes any assumption of the accuracy or otherwise of any theological theory, no matter how ancient. Indeed, more than once, Dr. Cadoux is unable to find in the recorded sayings any warrant for some long accepted dogmas, but the reader must judge for himself the merits of the conclusions drawn. Want of space forbids adequate indication of what he does find, but we cannot refrain from quoting the following from the last chapter. 'If men whom God loved remained enemies despite the best that God could do, it was the defeat of God, and love so defeated must suffer . . . But when love suffers defeat without changing into something that is not love, love itself is a new thing with a new power.' Or again: 'We have to regard Him as making by the sorrow that killed Him, a way for men into a thought of God, which till He had so broken the way was not available even for Himself. In His suffering God in time is greater than a timeless God.' Or finally: 'What man's sin means to God could be known only in the failure of His highest to win man from it . . . not man only, but God who calls man to it, wins by losing.'

The reader, ministerial or lay, be he textual critic, theological student, or one who for his own soul's sake seeks to know the mind of Christ, and the way of God with men, will find in this book what the author himself found in the sayings of Jesus: 'a vitality of method which was rather to provoke men to think than to think for them'. It should prove of special value to the missionary face to face with non-Christian interpretations of human life and God. It will help him to lead the stranger from what he already knows and experiences to the basal implications of that knowledge and experience. For the Son of Man interprets man to himself, and in so doing interprets God. One ex-missionary at least wishes that such a book as this had been in existence years ago!

J. E. UNDERWOOD

## LAW AND GOSPEL

It is abundantly evident that the great majority of our nation is quite satisfied that we have ample justification for going to war with Germany.

But there are not a few who find themselves at a loss to give valid and convincing reasons for their convictions. They instinctively recognize that the claims of justice and right demand that action should be taken against such an evil-doing nation as Germany; but are unable to find an entirely satisfactory answer to the question, 'By what authority doest thou these things'.

It will not be superfluous therefore to call attention to two or three facts which furnish an unassailable basis on which the convictions we have mentioned can be securely rested, and the question of the validity of the authority which justifies and supports our actions can be convincingly answered.

The first (and the most important fact for those who desire to base their convictions on the teaching of Jesus Christ), is that in the Sermon on the Mount we find the unqualified statement that the law remains in force, and will remain 'till heaven and earth pass away'. Jesus did not come, he said, to destroy the law and the prophets, but to fulfil its requirements, and their teaching.

It is evident from this that Jesus was warning his hearers that they were not to make the mistake of thinking that his 'I say unto you' were rigid commands—a code of new law superseding the old one. They were a Gospel—a call to them to conform to a higher standard of life and conduct than that which the law enunciated in its 'thou shalt' and 'thou shalt not'.

It is evident also that he realized that his teaching would only gradually make progress, and accomplish its purpose in softening, and, in time, 'fulfilling' the rigours and commands of the law. His followers would be for a long time 'a little flock'. The great mass of mankind would remain in sin—addicted to lawlessness, and it would be absolutely necessary for the law to remain to restrain and control them until men had learned, not merely to give the law willing obedience, but to 'fulfil' it by adopting the higher standard which his teaching set forth. It is obvious that he was consummately wise in adopting this attitude towards the law. He realized that the reign of law, though far from being satisfactory as a guiding and controlling factor in human affairs, was a necessity, as long as evil manifested itself in the lives of men. He realized also that the restraint and punishment of evil—by force if necessary—was justifiable—an alternative to allowing it to prevail unopposed in the world—concerning the superiority and validity of which there could be no dispute.

A second salient fact, bearing on the question of authority, is this. Although there is not, at the present time, any supreme international court of justice in the world, backed by sufficient power to make its

decisions effective, there is what his holiness the Pope has called in the first of his five points, 'the juridical system'. All the civilized nations of the world have established systems of jurisprudence; and though these systems differ largely in detail, they are all founded, more or less securely, on the principles of right and justice. They owe their existence to the fact that mankind has recognized that there is a moral order in the universe to which they 'ought' to conform their lives. Their authority is based, not on a ruler's, or a nation's, decision to promulgate them, but on the authority of GOD.

Moreover, the world has gone some way in the direction of formulating an international code of law; and though no international court of justice, backed by force, has yet been established, there was The Hague Court, to which national disputes could be referred by agreement; Geneva conventions concerning the conduct of war; and (most important of all) a League of Nations pledged to use force against an evil-doing nation. That it has not been able to make its pledge effective does not alter the fact that it recognizes that in international affairs, no less than in civil ones, the rule of the law must be made effective by force.

Here then is a 'juridical system' well on the way to becoming a world-wide one. Its authority can well be appealed to, in justification of a response to the crying need of injured nations for reparation, and his holiness the Pope most rightly bases his first point on it. No great step can be taken towards the 'fulfilling' of the law before the claims of the law itself have been satisfied.

Our third point is that, backed by the authority of this world-wide juridical order, and in the absence of any international court of justice, the task of dealing with an evil-doing *nation* must be undertaken by one or more of the law-respecting ones.

When another nation's evil-doing has become glaring, and a continual menace and danger to other nations, the authority of the juridical order is amply sufficient to justify them in opposing it. This, of course, inevitably means war.

As regards the question, what nation or nations ought to undertake this duty? the answer is that while every law-respecting nation has some share in the responsibility, the danger to which any particular nation is exposed, and its ability to resist the evil-doing nation successfully, must be taken into account when it determines on its course of action. It is the nation or nations to which the 'call' comes most clearly—which, being seriously threatened, has the strongest reason for opposing the evil-doer, and the best force at its disposal; and, we may add, the courage necessary for the undertaking of the task—it is this nation, or these nations, which are most justified (it is not too much to say, which are morally compelled) to undertake the duty.

JOHN P. KINGSLAND

## Editorial Comments

### YOUR LONDON

Since this issue was prepared for press the Battle of London has begun. As we have watched its progress from various points, amongst all types of people, we have been alternately thrilled and awed by the invincible courage of the ordinary citizen. We have remembered the lines on London by Lewis Morris:

A nation, not a city, the loved home  
Whereto the longing thoughts of exiled Britons come.

Our city may be battered and bruised but she will not be broken. There is in her an enduring quality which neither Babylon nor Rome knew. She will survive and, please God, those who are left, will rebuild her fairer than before. *Your* London will await you when you seek her to-morrow in a world delivered at peace and free. She is the symbol of your own fortitude.

### THE SPIRIT OF FRANCE

No one believes that the spirit of France can be permanently enslaved. The official capitulation of the men of Vichy must not be considered for one moment as the expression of the people of Greater France, nor even as the final attitude of the French peasantry or artisans. As we write the 'Raiders Passed' signal has gone for the fiftieth time in a few days. It is in its way a parable. A few minutes ago a fierce aerial battle was being fought over our heads, but the raiders have passed, and for France, torn, confused and bleeding, the signal will come presently. We do not believe this tragic hour has the sense of finality with which some have invested it. None of the reverses which have befallen her through the centuries has been able to destroy her creative faculty or stifle her spiritual aspirations. Neither clumsy propaganda nor physical force can twist or batter the soul into nothingness. The raiders will pass and France will rise again free and divinely equipped and commissioned to play her part in the rebuilding of the world.

For the moment such a faith is challenged by circumstance. The country lies in the grip of invaders, and at first sight it would seem that the French people are stunned and disarmed. To imagine that this means they are conquered would be to misread the whole situation. All physical force exhausts itself, and is pitifully helpless in its ultimate struggle with the spiritual hosts. In 1915 René Boylesve wrote: 'Bluff is a very poor psychological method. It does give results, but in the



same way as quackery in medicine; it is only transient, and causes a reaction that is vindictive and lasting. It is only the matter of a moment to dupe a man, but he spends his whole life remembering that he has been duped.'

Neither the bludgeonings of brute force nor the ceaseless distortions and falsehoods manufactured by a propaganda machine can slay the soul of France, and the truth of this is based on her immortal qualities. Some time ago Count Sforza, Italian Minister for Foreign Affairs, wrote a critical study of M. Briand in which the following passage occurred: 'Of course, of course', agreed Briand. 'Our officials are always so timorous . . . It is like Joan of Arc. Why did she waste so much energy in *bouter dehors* the English? In a few generations we should have assimilated all of them; and what a splendid race we might have made' . . . 'All Briand is there', continues Count Sforza, 'pride in France, but not nationalistic, selfish pride; rather the serene certainty that French traditions, French psychology, French moral force, will, like old Athens and like older China, always end by absorbing immigrants and invaders.' There is the verdict of a competent Italian diplomatist and it is confirmed by history. It is difficult to prophesy how or when the moment will arrive when France will stand again four-square and confident, but in the ends of the earth her sons and daughters are proclaiming proudly their will to live, or to die that France may live. In France, as in China, the day is surely coming when the strange armed hordes will be rolled back from the patient, faithful fields and the grim squadrons of destruction be swept from the fair face of the heavens.

In that day, nearer perhaps than we dare to think, France will have learned a bitter lesson, but it may be that she will have found her soul afresh. She will look, not for *revanche* but for a more positive experience in which she will share in the reshaping of the world. Hatred is futile, and falsehood is self-condemned. National hatred is strongest and most vehement in the lowest stage of culture. France with her creative art will rise above that. 'There is a stage where it totally disappears and where one stands, so to say, above the nations and feels the good fortune or distress of his neighbour people as if it had happened to his own.' Those words of Goethe point to a goal his people have not understood and it will be left to those whose life they have seemed to destroy, to reveal to them their eternal destiny. In this task we believe the new, emancipated France will play its part. Meanwhile we can but keep her in our hearts, for she has been our friend and comrade and, in the end, she will not fail us or mankind.

Furious in luxury, merciless in toil,  
Terrible with strength renewed from a tireless soil,  
Strictest judge of her own worth, gentlest of man's mind,  
First to face the Truth and last to leave old truths behind—  
France beloved of every soul that loves or serves its kind!



## THE MADNESS WHICH PERSISTS

It is strange that the phenomenon of Friedrich Nietzsche still persists. His doctrine of the Superman has once again hypnotized a section of the human race. In 1871 Germany was shaped by a few excellent soldiers and a wonderful but coarse organizer. Bismarck has been described as 'an architect of State who was at the same time both mason and navy, an unscrupulous contractor of public works, capable of building a fortress for the protection of life, but having never conceived of life except as a part of a fortification. By a strange irony the very man who gave Bismarck's successors their philosophy of the Superman was himself struggling to escape from constraints which seemed to encircle his soul. In an intolerable loneliness he cried out: 'No gods will come down from heaven to save us, therefore we must rise up ourselves and take heaven by storm. We shall then have boats to navigate space and, singing songs of triumph, we shall leave the world behind. We shall travel from star to star, and explore heaven to the uttermost, ravaging it like the Goths. We shall throw down the great God Himself if He be not stronger than we, and cause the angels to live on a lower world out of our ken, on our old abandoned world. We shall be gods, and the old gods shall become men.' So raved this lonely man desiring to reach upward yet with no further purpose, save 'to ravage heaven like the Goths' and to throw down God Himself. It is infinitely pathetic to hear him crying out, at last, 'We shall suffer shipwreck on the Infinite . . . or else, my brothers, or else?' His question remained unanswered. His brain reeled on its god-defying way, and, presently he died, mad, shipwrecked on the Infinite. To-day there are those who follow less finely, shrieking blasphemies to the heavens, and desiring above all else to ravage like the Goths. The madness persists but it will not prevail.

## CHRISTIANITY AND LEADERSHIP

There are too many superlatives being used by those who write! How often have we been told that the progress of Hitler is 'the greatest set-back for humanity that history records'? In every kind of book and periodical we read that civilization is facing its greatest and its final challenge. These mistaken superlatives and absolutes weaken what is very often a good analysis. They are inaccurate and misleading. Civilization has been threatened before, and perhaps the greater subtlety of those other challenges meant greater danger. There is ample evidence to show that spiritual forces are rallying in unexpected places. Amongst the many signs of the growing strength of Christian faith, we cite three which are highly significant. Here is an extract from the Foreign Secretary's speech to the nation on July 22:

'What do we mean when we say that we are fighting for freedom? We want to be able to live our own lives as we like; and not have

to look over our shoulders all the time to see if the Gestapo is listening. We want to worship God as we like—and this religious freedom, based on conscience, we will not let go. For conscience is not something that you can hand over to anybody else. But in Germany the people have given their consciences to Hitler, so that people have become machines, merely fulfilling orders without considering whether they are right or wrong.

'Where will God lead us? Not, we may be sure, through easy or pleasant paths. That is not His way. He will not help us to avoid our difficulties. What He will do is to give to those who humbly ask, the spirit that no dangers can disturb. The Christian message to the world brings peace in war; peace where we most need it; peace of soul. It is that same Christian message which makes its Giver, who is God, the best Friend with whom a man can share life or death. Those of us who cannot serve in the armed forces must all do our best in other ways to help them. I'm sure we shall. And there is one thing we can all do, soldiers, sailors, airmen, and civilians, men, women, and children all together, which may be much more powerful than we know. And this is to pray.

'I heard the other day of a Yorkshire village where after all the talk about a fifth column, people had agreed to form a sixth column, in which they pledged themselves to try to give a few minutes each day in God's House to prayer. We shall naturally ask God to take care of those we love, and to bless the cause for which our country is at war. We can ask this with confidence because we know that we are trying to resist things that cannot be according to God's will.

'But prayer is not only asking God for what we want, but rather the way to learn to trust Him, to ask that we may know His will, and do it with all our strength. If we can really do our work, whatever it is, as well as we can in God's sight, it will become His work, and we can safely leave the issue in His hands.

'This then is the spirit in which we must march together in this crusade.'

Though one journal deprecated the fact that Lord Halifax did not deal, in this broadcast, with 'the problems for which he is responsible to Parliament' but rather made 'a highly personal appeal to the minority of British citizens who are church-going Christians', our experience was that the average man and woman welcomed his words. The bold assertion of the Christian principles for which we stand was received with appreciation, for whilst there was no trace of arrogance or smugness about the Foreign Secretary's speech, there was a strong indication that this great statesman accepted his task and attempted to discharge it as a divine commission. In an hour when we are called to unreserved sacrifice it was good to be reminded that we are seeking

as a nation to discover the eternal purposes, and to serve in their fulfilment.

On Sunday, August 4th, it was significant that General Lord Gort, the Commander-in-Chief of the British Expeditionary Force in France, should give the address at the religious service broadcast stressing the need for a strong personal Christian faith. In his direct words to the youth of Britain, on the anniversary of the outbreak of war in 1914, this generally silent soldier left any discussion of strategy or military claims and with unmistakable passion called us to a closer spiritual relationship with God.

'Surely you and I are conscious that often selfish and personal considerations have at times taken precedence over the higher ideals of our democratic civilization. In the pursuit of material gain, and possessing as so many did, a pleasant life, plenty of relaxation, and not too long hours of toil, we were apt to forget that the strength of Britain in the past has been built up on service—service to God, service to our country, and service to our fellow men. Without this conception of service no great nation can endure. Neglecting our religious obligations and in the pursuit of pleasure we filled the roads but deserted the Churches. The neglect of the Sunday tribute to God, which had meant so much to our forefathers, disturbed our conscience and undermined our faith.

'Did we not all too gladly accept the material benefits which came our way without pausing to remember that everything worth having in this world demands some service in return? Is it not possible that reverence—reverence for our country and its traditions, reverence for all that is best in Britain, and above all, reverence for God were lacking in our modern outlook? Are we not shy of speaking about religion? British people are always shy of speaking about it, as they regard doing so as the concern of clergymen rather than of laymen. But it is a plain fact that unless a country bases its life on religious faith it cannot endure. And to-day it is evident to everyone of us that we are engaged not solely in a fight for democracy but over and above that in a crusade for the maintenance of those religious principles which we were taught as children by our mothers.'

Following the speech of the Foreign Secretary and the 'sermon' of a great soldier, we may turn to an expression of opinion by many members of the House of Commons. Again we see an unmistakable emphasis laid on spiritual values and an eager recognition of spiritual forces. The sponsor of the following manifesto is Mr. R. J. Russell (Member for Eddisbury), whose Christian witness in Parliament and to the nation has been courageous and consistent for so many years. Here is the manifesto signed by members representing all parties and creeds:

'We, as members of the House of Commons, recognize with profound gratitude the fine morale and unity in the nation at this time, in the face of peril threatened and the knowledge of the tragic and unspeakable sufferings already inflicted upon the peoples of Europe.

'We are glad of the lead which has been given by the Archbishops of Canterbury and of York and the Cardinal Archbishop of Westminster, the Moderator of the Evangelical Free Churches, and other religious leaders, and desire to associate ourselves with them in their plea that only in high moral standards and deep spiritual convictions can we hope to maintain our fortitude in the dangerous times ahead.

'The cause for which we strive is that which throughout the ages has called forth the spirit of sacrifice and through great suffering triumphed over evil.

'We do not doubt that in this our day that spirit will abide with us and lead to victory.

'In witness to that belief we, members of all political parties and religious convictions, desire to express our united support of those who through the churches and by other means make plain the power of God in human life, holding that by waiting upon Him in prayer and working with our fellows in sacrifice we shall attain.

'So by our service in these dark hours we may lift mankind on to a higher level in a new age.'

This is the second occasion on which Mr. Russell has focused the faith of his colleagues in a definite Christian manifesto. Many of the signatories have secured copies of a pamphlet he has written under the title 'In Parliament, Confidence through Conviction'. They have distributed these to their constituents, leaving them in no doubt as to their own personal attitude to moral and spiritual principles. In this great hour of trial we see in these and many similar signs the portent of triumph—the triumph of the spirit over matter, the victory which shall bring with it true and abiding peace.

#### A FIELD LIBRARY

The development of the war has been, in so many ways, unexpected that we must look for new psychological reactions on the part of the men on Active Service. In a recent appeal for books, broadcast by Mr. Harold Nicolson, M.P., reference was made to the peril of boredom, experienced by men who spend so much time 'standing-by'. To meet this danger it was urged that a constant supply of books and periodical literature should be available. In the course of his talk, Mr. Nicolson emphasized that the need was for novels and magazines rather than for 'improving' books. We think we know what he meant by the use of the epithet. Nothing could be more futile or more impertinent than

to unload parcels of rubbish or early Victorian 'tracts' on the men who are serving in the Forces to-day. We could give an example, at first hand, of a military post which received a large consignment of periodicals which, with two exceptions, were women's magazines and papers on household recipes and dress-making! This may be an extreme case, but it is not isolated. At the same time the word 'improving' must not be too easily accepted. The intellectual level of the men in the Navy, Army, and Air Force is far higher than it has ever been before. Many men are skilled technicians, and the old conception of the 'thoughtless' soldier has gone by the board. Everywhere our Chaplains tell us of the spirit of serious inquiry that is abroad amongst the men. They are, for the most part, crusaders rather than soldiers of fortune. Whilst there is a need for light literature, there is also a need for more serious books. Contacts with Chaplains are, of necessity, limited and, even when they are sufficiently private and prolonged for the individual to unburden his heart, his problem is not solved in a moment. He often wants to think his way through, and in that process welcomes sane guidance such as he may find in authoritative books. To meet this need we have established a Field Library to provide suitable books to be circulated by our Chaplains amongst their men. In close consultation with them we are hoping to extend the arrangements so that they can have a steady supply. The books will not be 'improving' in the sense in which we believe Mr. Nicolson used the word, but they will be helpful in guiding the thought of men who would otherwise be attacked by 'the secret weapon of boredom'. Escapist literature has its use, but the only way to beat boredom is by giving the mind some directed occupation—escape, but escape into reality! We are assured that the Field Library has great opportunities of service. This preliminary note will, we hope, arouse interest and secure support. We shall be very grateful for any donation to the Fund. Gifts should be sent to Rev. Edgar C. Barton or Leslie F. Church, 25/35 City Road, London, E.C.1.

LESLIE F. CHURCH

## *Ministers in Council*

MANCHESTER DISTRICTS MINISTERIAL ASSOCIATION. The Rev. T. Hacking, Secretary of this Association, kindly writes me reporting the meetings of the eighth annual sessions. These were held in the Albert Hall, Peter Street, Manchester, on May 29th. The circular announcing the gatherings, issued over the signatures of the Rev. Herbert Lee, the President, and the Rev. W. R. Callin, Vice-Chairman, was sent to all ministers in the area, whether members of the Association or not. Some fifty ministers attended and greatly enjoyed the excellent programme which had been provided. In the morning Dr. W. F. Howard read a paper on 'The Johannine Doctrine of the Church and Ministry'. For the afternoon the essayist was Professor N. H. Snaith, M.A., of Headingley College, who took as his subject 'The Gospel of the Prophets'.

All then present are looking forward to the next annual sessions in the spring. Detailed arrangements are left to a representative committee which includes circuit ministers of the two Manchester Districts and tutors of the local Colleges. The subject for discussion may probably be Puritanism.

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EVANGELICALISM. Signs are not wanting that there is also need for a fresh study of The Evangelical Movement and a new presentation of its meaning to our own age. Misunderstandings are patent and painful in recent books. Thus the Rev. Harold Anson, Master of the Temple, in his autobiographical sketches, published under the title *Looking Forward* (Heinemann), tells of his introduction whilst in his youth to Evangelicals in Bournemouth. They were, he says, people of wealth, social position, and education. Lord Cairns, the Lord Chancellor, was one of their leaders. In such a circle one would not therefore expect anything that was coarse, crude, or vulgar. Yet now, nearly sixty years after that contact, we find the Master of the Temple summing up the Movement thus: 'You were to be saved by faith and as interpreted by that school of thought this meant that you were to be saved by your feelings about Christ.'

He quotes William James, the American psychologist, as saying to a friend of his that though he could appreciate the aesthetic charm of the Church of England, yet if he were an Englishman he would oppose it, since it had in it no true Christian ideals—by which he meant that it did not preach sudden and catastrophic conversion. But this is narrated for the sake of the comment 'My friend remarked to me that he could well believe this, as Mr. James had never been able to distinguish between religion and delirium tremens'. As this incident is given in a



chapter on The Evangelical Movement, apparently the Evangelicals were regarded as in the same or a similar boat.

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THE GOSPEL ACCORDING TO FORSYTH. The mention of Bournemouth calls to mind Dr. J. D. Jones who for so long was minister there. In his reminiscences which he has just written under the title of *Three Score Years and Ten* (Hodder), Dr. Jones delineates his own strong Evangelical faith and traces its intellectual formulation with gratitude to Dr. Forsyth. Beginning his ministerial life as a Left winger—so far to the left that ministerial associations and county unions looked askance at him—Forsyth, says Dr. Jones, became our foremost and ablest defender of the faith. One of his colleagues described him as a prophet of the Cross. Canon Mozley in his little book on the *History of the Atonement* gives far more space to Forsyth than he does to any other of the moderns. But here is the testimony of Dr. Jones himself. At one of the meetings of the Second International Congregational Council in Boston, U.S.A., in 1899, Dr. Forsyth spoke on the Evangelical Principle of Authority. His paper resolved itself into a passionate plea for the Cross as the central thing in our Christian faith. 'He spoke as a man inspired. He flamed. He burnt. He came on after one or two rather dry and arid addresses. He brought us back to the heart of things. He spoke of the redeeming Cross with such passion and power that he subdued the great audience listening to him. Some applauded at the finish—but the applause was promptly silenced—we had got far beyond applause. The chairman invited one or two to speak but we were beyond speech. What we did was to stand up and sing with a new fervency and reality "In the Cross of Christ I glory". Then we separated with a great awe on our spirits but also with a great joy in our souls.' Dr. Jones acknowledges that in his thinking and in his preaching he owed more to Forsyth than to any other man. 'He helped me to preach a redemptive gospel with real intellectual conviction.'

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THE QUESTIONINGS OF YOUTH. On theology and Biblical criticism young people are perhaps, and especially in their teens, more impressionable and inquisitive than is sometimes supposed. Miss Wilhelmina Stitch, journalist and lecturer, in perhaps the last book she wrote, *Women of the Bible* (Methuen), recalls an episode in her own life. When she was about fourteen years of age she suggested to her grandfather, who could read his Old Testament in Hebrew, that it was to her very queer that in chapter xvi of 1 Samuel, Saul sent to Jesse for David to come and play for him, actually made him his armour-bearer and loved him greatly and asked Jesse's permission to let him remain at Court. Yet, said the child, in the following chapter, when David is preparing for his encounter with Goliath, Saul asks, "Whose son is this youth?" and Abner, the captain of the host, equally mystified replies, 'As thy



soul liveth, O king, I cannot tell.' The King thereupon questions David himself. 'It was here', said Miss Stitch, 'that I fell into disgrace for I said, "But why, grandpapa, didn't David say 'You know me. I'm David, the harpist, your armour-bearer'." The grandfather, his eyes flashing dangerously, retorted, "Only the foolish dare to question that which belongs to God. Go to bed." And so I went to bed still believing that every word in the Bible had been written by the finger of God, but not a little puzzled that God had been so forgetful as to when he first introduced David to Saul'. In the Sunday School, if not in the home, it should be possible to hear and meet such difficulties.

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IS THE SUNDAY SCHOOL OBSOLETE? The question is not as to the need for improvement but as to a call for its removal. Is it doomed? The Rev. B. I. Bell in his *Religion for Living* (Religious Book Club) speaks of the Sunday School as an institution modern and predominantly Anglo-Saxon. 'It is chiefly useful, when well organized, for the teaching of Bible stories, but, despite great improvements made in technique during the past twenty years, it almost invariably teaches these stories with little or no relationship either to formal devotion or to religious experience . . . Another difficulty of the Sunday School lies in the fact that it meets only once a week, usually for a short period, almost always without dignity.' His verdict is that 'The Sunday School seems on the whole to be obsolescent'.

The alternative which he suggests is the withdrawal of children from weekday school to the parish church for religious training. 'This is apt to be better than the Sunday School method. The children recognize, since that they are excused from other school exercises to take religious instruction, that religion must be of some importance.' Dr. Bell is a Canon in Providence, U.S.A., and probably writes of American custom. But the quotation from this book to which wide circulation is being given in this country, reveals something of the motives actuating those in our own land who are actively pursuing the policy of withdrawing children from Council day schools during the hour of worship and religious instruction. Thus in one act to break in on the unity of religious observance and also at the same time lightly and despairingly to abandon the Sunday School is a matter of intense gravity. So far from being obsolete, may we not believe that with a new recognition of the work yet to be done and with readiness for adaptation and equipment, the Sunday School is destined to have a new lease of life?

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I shall be glad to receive further reports and also comments on any subject for these columns.

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Lincoln

## Recent Literature

### THEOLOGY, PHILOSOPHY, AND COMPARATIVE RELIGION

*The Atonement in New Testament Teaching.* By Vincent Taylor, D.D. (Epworth Press. 8s. 6d.)

The Archbishop of York has recently reminded us that as a result of the collapse of the security of the nineteenth century, we are being pressed more and more towards a theology of Redemption rather than a theology of the Incarnation. This volume, which is an expansion of the Fernley-Hartley Lecture for 1940, is a notable contribution to that end. The invitation of the Fernley-Hartley Trust gave Dr. Taylor an opportunity of continuing through the rest of the New Testament the investigation begun in his previous work, *Jesus and His Sacrifice*. Further, the positions maintained in the earlier work are here considerably strengthened by being made to rest upon a broader basis. The volume is marked as we should expect by exact and responsible scholarship, and while the author is not afraid of exposing the weakness of theories prevalent in modern theological literature but not in the New Testament, he is careful to avoid over-statement in the exposition of his own view. In the first part of the work, the common faith of the earliest Christian communities is considered in relation to the suffering and death of Christ. It is not possible, we are told, to find a theory of the Atonement in the records, but the evidence shows that what lay deepest in the mind of these communities was the conviction that the death of Jesus was the fulfilment of the divine purpose, a vicarious act and in some sense representative. At the end of Part I and at other stages in the argument, Dr. Taylor tabulates the main ideas found in the primitive Church and indicates their relative emphasis in the various sources. In Part II the teaching of St. Paul, the Epistle to the Hebrews and St. John is considered in detail. The author maintains that while each of these writers draws upon the common faith of the Church, each tends to concentrate on those aspects which seemed to be most closely related to the practical religious needs of the hour. Some of the judgments made in this part of the work are of peculiar interest. Dr. Taylor is in no danger of underestimating the significance of the Johannine teaching, but he is surely right in warning us against regarding it as a complete whole. 'Back to John' too often means 'Away from Paul', and the result is a serious impoverishment of Christian theology. The true lesson, it is urged, of the investigation of New Testament teaching is that the different writings are members of a living body of truth. Each has its function but none can claim to be the whole. Part III is concerned with the immediate implications of

New Testament teaching and with the ultimate problems to which it gives rise. The following points are stressed. The Atonement is the work of God and is the final proof of the greatness of His Love. It is accomplished through Christ whose suffering is vicarious, representative, and sacrificial in character. Dr. Taylor, in one of the most valuable discussions in the book, shows that the true nature of the vicarious suffering of Christ can only be understood in the light of its representative and sacrificial aspects. Finally, the Atonement is consummated in human experience through faith union with Christ which is expressed in sacramental communion with Him and in sacrificial living. Among the ultimate problems discussed in the closing pages are the sacrificial category, the purpose of God, and the problem of history.

One hesitates to speak of any book as indispensable since many books so described are plainly superfluous. This volume, however, illustrates the meaning which the word should bear. It should be read by all theological students, Christian preachers, and teachers. If its message is pondered, not only will our minds be illumined but we may look forward with confidence to a revival of religion based upon a deep and rich apprehension of the central doctrine of the Christian Faith.

HAROLD ROBERTS

*Law and Love, a Study of the Christian Ethic.* By T. E. Jessop. (S.C.M. 6s.)

Professor Jessop's book is a challenge of the right kind. It does not just deplore the state of 'organized Christianity', nor merely diagnose its diseases, but it seeks to suggest the remedy. It claims that there is something wrong with current 'Christian ethics' and to point out what this is. The author thinks that in practice we are legalists again—following chiefly two codes, the code of duty and the code of convention. He is not so foolish as to deny value to either of these, but, confining himself chiefly to the former, he claims that it is not good enough. Jesus, for him, was the enemy of the rather good, much more than the foe of the bad. Professor Jessop loves to be paradoxical. He has a racy and up-to-date vocabulary. On every page he says something trenchant. He believes that truth is dangerous, and he loves to express it dangerously. Once or twice he rather overdoes this. Is love, for instance, on Jesus's showing, 'full of considerate lies and sweet deceptions'? He gives his readers a knife with which they may either carve out for themselves a noble life or cut their moral throats. Of course, he warns them against the second way, but not overmuch. For him to live is, or ought to be, an adventure.

The present reviewer has not found that living by law is as common today as Professor Jessop thinks. Is it not rather the truth that men, having revolted against the rules of duty, are groping for something better to

put in their place? If so, Professor Jessop's book will none the less help them, for he shows them both *why* 'duty is not enough' and what *is* enough. His book could be summed under the great saying of Augustine which he quotes, 'Love God—and do what you like'. As he suggests here and there, this is just an epitome of Paul's contrast between Law and Gospel. Yet it is the first word in Augustine's saying that he emphasizes throughout. Would not Augustine have emphasized the second even more? It is true that the author assumes always that the God whom we are to love is the God that Jesus revealed, but one would have liked an additional chapter to make this fully explicit. For everything depends on the *kind* of God that one loves. Yet there is not a chapter in this book that is not full of stimulating thought. It is a book to read. To whet a reader's appetite, one might venture on a paradox of one's own—This book on Christian ethics shows that there aren't any!

C. RYDER SMITH

*Theism and Cosmology.* By John Laird. (Allen & Unwin. 10s. 6d.)

This book consists of the first series of Gifford Lectures given at Glasgow University last year, upon the general subject of Metaphysics and Theism. There is no attempt to advance any further than the title would suggest, in accordance with the conditions of the lecture which are known to exclude any reliance upon supernatural revelation as such. It is this which seems to raise the question of what is called by the lecturer natural and non-natural theology. More generally, perhaps, theologians would speak of Natural and Revealed theology. It is probably true that the boundaries of each of these are still hard to draw, and the rights of each within its own domain are still disputed. For our part, we concede the rights of a natural theology before the book we are examining enters upon a word of the discussion.

On the other hand, it is said: 'Everything that we know, whether in whole or in part, may be said to be in a manner revealed, and all such revelation, for a Christian, must ultimately have its source in God.' The division is therefore, for us, between natural and Christian theology. For us, at all events, the real issue is as to whether natural theology issues in, and is completed by the further revelation found in Jesus Christ and the New Testament. There is evidence that a theism, and for that matter a cosmology, is actually taken over by the Scriptures themselves. They do not attempt to prove upon the reader the existence of God. The fourth word of the first chapter of Genesis indicates that there was this cosmological theism in being before the earliest date which could possibly be assigned to documents of a so-called revelation. If the Archbishop of York said, in Glasgow, that the Bible pertains to natural theology because it is the record of experience, surely he said nothing 'misleading'. There is theism and cosmology in the world long

before there is any other 'document' but man himself and the strange world in which he lives. This is taken over by the Book, and whether it is the outcome of primitive philosophy, theology, or metaphysics, or is merely a natural intuition, it is there. But, says our author: 'Naive theism is of no greater account than naive economics or naive trigonometry.' Ungraciously interrupting, however, we might remark that our economics are probably, even now, nothing but naive, and it is within the bounds of possibility that modern science may be just so regarded by some remoter turn of modernity.

So far, therefore, must theism and cosmology, or natural theology, be allowed to take us on our way. Therefore, it is quite salutary to follow Professor Laird where he says more than one good word for the deist. Formal, frigid, and thin he may be, but in this respect he has suffered by contrast with an exuberance which he could never understand, which never understands him. We agree that 'it is bad policy on the part of a theist to neglect what deists assert through distaste for what mere deists deny'.

It is within the sphere of mere deism that the traditional 'proofs' of the existence of God may be said to come. They are within the scope of natural theology, and withal encouraged still among those of the other school. They are searched here acutely. Theology is admitted within nature, and there may be a teleology of nature, but the lecturer holds that the argument from design is 'quite fantastically weak'. This, notwithstanding Kant's dictum that as an argument it is 'the oldest, the clearest and the most in conformity with the common reason of humanity'. The confusion arises, we are told, 'between teleology and a planned teleology'. The question might be pursued further, though probably not from this point of view. The ontological argument is postponed for consideration in a second series of lectures which are proposed. Meanwhile, other topics are discussed such as Creation, Eternity, Ubiquity, and Omnipotence.

'It is for anthropologists to decide whether a crude or a naive monotheism does not always (or very frequently) precede the polytheism that may be slightly or greatly more cultured', says Professor Laird. There are eminent anthropologists, who are also theologians, who appear to take this view. It is within the bounds of possibility that the multiplication and differentiation of gods arose from the multiplication and differentiation of social relationships. Humanity, individualistic and solitary, lowly and lonely, may well have conceived this naive monotheism. It was surely another story when societies, cities, and even early empires came to birth. This may be going beyond the scope of these lectures, but it is none the less within the scope of natural theology, which includes much more than metaphysics only.

Cosmology is discourse concerning the wide world. The difficulty of arguing from conditions within the world to conditions and processes without it, to put it quite crudely, is always urged. This may be a little

tiresome to the plain man. We go on arguing like this, and indeed we shall continue so to do—or we must be dumb concerning the whole inquiry. We are rightly advised, however, not to argue uncritically. It might seem that the conception of transcendence is the difficulty. A conception of immanence may help, but there are indications here that these two conceptions are not easy to keep consistently together. The suggestion of a 'limited pantheism' does not offer anything but what looks like another inconsistency, but it may well be that this is about as far as a theism and cosmology may advance. Idealistic arguments, and questions of divine tenderness, righteousness, and so forth, are postponed to an ensuing course of lectures on 'Mind and Deity'. This suspension makes a reviewer's task a trifle difficult at the moment, but it is pleasant to acknowledge that these lectures are an intellectual discipline of no inconsiderable order, and exhilarating withal. The writer is beyond compliment as master of his subject, and the argument, however profound, is always luminously set forth, and with a most gracious spirit. We are gratefully ready, therefore, to go forward under Professor Laird's guidance into the other realms to which these lectures point.

R. SCOTT FRAYN

*Revelation and the Unconscious.* By R. Scott Frayn, B.A., B.D., PH.D.  
(Epworth Press. 10s. 6d. net)

Exploration of the unconscious regions of the mind has claimed the attention of research students in psychology for at least fifty years, and even now the field is uncharted, and there are those who would say that the enterprise is doomed to failure. Yet thirty years ago Dr. Sanday, in his attempt to relate theology to psychoanalysis, after remarking that the 'door of the treasure-house (of the unconscious) is locked', boldly went on to describe both the treasure-house and the treasures it contained.

Dr. Scott Frayn, in his study of revelation and the unconscious, has an advantage over Dr. Sanday in that the last thirty years have seen the issues clarified and certain obscurities and confusions removed. One of Sanday's difficulties was due to the Freudian concept of the unconscious as the repository of all the tensions, infirmities, paralyses, and disorders which are due to conscious repressions. Yet the unconscious, or subliminal consciousness as Sanday called it, was 'the proper seat or locus of whatever there is of the divine in man'. Dr. Frayn gets rid of this Freudian cauldron, exhaling evil powers and vapours, by distinguishing sharply the primordial unconscious from the secondary or repressed unconscious. It is the secondary or individual unconscious which is morbid and in need of purgation and release. The primordial



unconscious is described as collective and absolute, and is the ground of our contact with the first beginnings of the human race.

In discussing the moral sense and the unconscious, Dr. Frayn rediscovers the Garden of Eden. 'The Genesis story may be biologically extravagant and geographically impossible, but it is psychologically true.' The primal innocence of the Golden Age is more than a legend: it is a scientific fact, and is simply one way of describing the state of the human race before consciousness interfered with the fixed and almost automatic responses of the organism to its environment. This primal and racial unconscious 'has its own characteristic modicum of revelation to offer to the awaking consciousness of the race'.

Perhaps the least satisfactory chapter is that on the unconscious and the individual, in which, with rather too wide a range of reference, an attempt is made to show how the task of the present age is to reinstate the individual. Here and in chapter ix a reference to the continental revolution, based on Dr. Keller's essay, reinforces the argument. One feature of National Socialism and Fascism is the reappearance of personality in all its terrific panoply.

Ritual, burials, dancing, feasts and fasts, dearth and plenty, healing—all these are related to race memory, and their significance for revelation is examined. The treatment of sacrifice needs amplification, especially if it is to disprove Dr. Vincent Taylor's contention. It is not enough simply to state that the attitude of Christ towards the Jewish ritual was conditioned in the primordial state wherein He is at one with God and humanity. And the textual references in proof of this are scanty and incomplete.

The strength of the book lies in its use of a psychological context in which to review the central concepts of Christian revelation, including a return to the idea of primordial innocence, a 'fall', and the necessity for redemption and the reintegration of life. In spite of the main emphasis on the absolute unconscious, it is argued that revelation must be mediated through specific and significant personality. Revelation does not come through the mass, but through devoted personality. And whereas in the examples given there is always tension between the primordial unconscious and the morbid element which is secondary, in the supreme revelation in Christ this tension does not exist. From the very first, Christ has an undivided mind in this respect. In Him is the deep abiding and profoundly spiritual principle of life in God, found in the deepest level of the unconscious of the race where is its locus of original divinity. The advent of Christ into the morbid region of the unconscious is His descent into Hades, His preaching to the spirits in prison, but it is in this very realm that he raises the dead and sets the captive free.

The perils of this method of study are easily seen, but credit is due to Dr. Frayn for the courage with which he has faced these perils. He is well aware that there are risks in using spatial terms when speaking of



spiritual experience, and also he knows that if God is active in man, He must above all, be present in that region in which the life of fellowship with Him is consciously realized. Nor will he be tempted to make use of a super-conscious as the organ of spiritual perception. He finds the Church and the Kingdom essential to the spiritual rights and realities of personality. Making critical use of the work of Freud and Jung, and of recent studies in folk-lore and anthropology, Dr. Frayn has made an honest and original attempt to chart the uncharted regions of the soul's commerce with God. His work is marked by an occasional touch of delicate irony and humour, and throughout by that genuine devotion which makes men defenders of the faith.

S. G. DIMOND

*The Old Testament in Greek, according to the Text of the Codex Vaticanus, supplemented from other Uncial Manuscripts, with a Critical Apparatus containing the Variants of the Chief Ancient Authorities for the Text of the Septuagint.* Edited by the late A. E. Brooke, N. McLean, and the late H. St. John Thackeray. Vol. III, Part i. (Cambridge University Press. 20s. net.)

The Larger Cambridge LXX with this part offers us the text of Esther, Judith and Tobit. Of these for the textual critic the most important is Tobit. The student who uses the Cambridge Manual LXX, or Rahlfs's Stuttgart edition, is well aware that in the case of this fascinating book we have to do with far more than merely textual variants. Two distinct recensions are represented by the texts found in the Vatican and in the Sinaitic Codices. The editors have wisely followed the example of Swete and Rahlfs by giving the text of the two recensions in full. But they have improved on the practice of Dr. Swete by keeping the variations in the Sinaitic recension from the apparatus at the foot of the B text. Those who wish to follow more fully the variations between these two distinct forms of the narrative will do well to consult Professor D. C. Simpson's brilliant commentary, with its introduction, in R. H. Charles's Oxford Apocrypha.

Of the three distinguished names that stand on the title-page one alone represents a living scholar. But before Dr. Brooke's death he had prepared for the press all but the last few sheets of this fascicule, and had drawn up a first draft of the Prefatory Note. Happily Dr. Norman McLean is still at work, and two scholars of his old College, Christ's, have co-operated in the revision and extension of this Preface, with special reference to that section which relates to the Old Latin of Tobit. In view of the support which the Old Latin text gives to the recension found in the Sinaitic MS. we are grateful to the editors for supplying that Latin text in full.

The warmest thanks of all textual scholars are due to these editors for their laborious care, and to the Cambridge University Press for this fresh

portion of the handsome edition of the LXX which they are publishing at such cost for the benefit of international biblical scholarship.

W. F. HOWARD

*Still With Thee: Thoughts and Prayers for the Quiet Hour.* By Francis B. James. (Epworth Press. 3s. 6d. net.)

This is a selection from the devotional meditations which the author has contributed, week by week for several years, to the columns of the *Methodist Recorder*. They could not be allowed to pass away with the perishable matter which fills a denominational newspaper. They are of the stuff that endures, for they draw their life from those things of the spirit which are permanent; nor do they use the accent of a denomination, but speak the common and catholic language of spiritual experience. Mr. James sets his own thoughts amongst those of the saints who speak to the soul of the universal Church. His quotations alone are a treasure; they constitute a little anthology of devotional thought, and are selected with unerring aptness to the themes they are designed to illustrate. Of the meditations themselves it can be said—and this is the highest praise—that they are worthy of the company they keep. They are concerned with the soul's experience of God and God's ways with the soul. Each chapter hangs on a text of Scripture, and draws out its meaning with an unfaltering sureness of touch. The disciplines of the soul, its consolations, and its joys—these are the author's themes; and at the close of each meditation it is lifted up to God in prayer. A book so rich in spiritual wisdom is a precious addition to the literature of devotion.

W. S. H. J.

*Tennant's Philosophical Theology.* By Dalton Lewis Scudder. (New Haven: Yale University Press; London: Humphrey Milford, Oxford University Press. 18s. 6d.)

Probably Dr. Tennant is best known to the general reader of theology for his treatment of the Problem of Evil, in two specific publications, and as a contributor to the 'Cambridge Theological Essays'. To those essays he contributed one entitled 'The Being of God in the Light of Physical Science', which indicates his early interest in scientific thought. For twenty-five years, till retirement in 1938, Dr. Tennant was University Lecturer in Theology at Trinity College, Cambridge.

Dr. Scudder discusses in his book the whole of Tennant's philosophical and theological publications, including 'Philosophic Theology' and 'Philosophy of the Sciences', under the heading of the validity of Theistic belief. Tennant has affinities with Butler, Paley, and Locke, and the naturalism and rationalism of the eighteenth century rather than with the romanticism and intuitionism of the nineteenth. The view that there is no fact of experience which can be valid in itself, but

that religious belief arrives by way of inference from facts which are commonly accepted, leads, it is said, to 'his wholesale rejection of religious experience'. Whatever religious certitude there may be is therefore the product of the thought-process.

The critical part of Dr. Scudder's book subjects Tennant's view in this respect to careful analysis, examining that writer's psychological and epistemological reasoning and his theory of mediate analogical inference. 'Analytical arguments', it is said, 'can never lead to the discovery of any new reality such as the presence of other selves distinct from our own.' The extension of this argument to the validity of religious experience is so far the main theme of this work as to suggest the usefulness of some relevant sub-title to the book itself if the author had seen fit to adopt one.

In the conclusion of his closely woven argument, Dr. Scudder elaborates the thesis that 'religious experience is not merely a reaction of the self to a discursively reasoned hypothesis or world-experience. It may involve such hypothesis, but the experience is more direct, personal, and realistic than this'. Religious experience is aptly described as 'an intrinsic type of apprehension'. In a short review like this it is difficult to give an adequate idea of the scope and inclusiveness of the discussion involved, but we venture to think that Dr. Scudder maintains his view upon a high level of critical insight and scholarship.

R. SCOTT FRAYN

*The Bible Comes Alive.* By Sir Charles Marston. (Eyre & Spottiswoode. 4s.)

Mankind in the early twentieth century had begun to doubt the veracity of Holy Scripture because of the confident claims of critics, but as Christianity outlived and outdied its opponents so has the record by which Christianity is revealed to mankind. The concern of Sir Charles Marston, like that of all competent archaeologists, is truth, and the spades with which they have dug in Lachish have unearthed evidence of supreme and abiding importance. It is not only the digging which is valuable, it is the interpretation of that evidence when brought to light. This too has been done in such a way as to leave no room for doubt. One only wonders how much more may come to light in the course of the years. Our gratitude goes to those noble benefactors who have sponsored the work of exploration. What has been established without doubt by Sir Charles Marston and his co-workers? Evidence concerning Moses and Joshua and the fenced city of Lachish, with its busy life and many records, is to hand. The story of the Alphabet is told and the letters found in Lachish proved the common use of writing at the time of Jeremiah. The successive assaults of Sennacherib and Nebuchadnezzar which provided so much of the burden of Jeremiah are recorded in stone. The appendices by authorities on questions raised by the

records here made are of much interest and the index provided is ample and of great value to the student. This work must go on and faith yet further established by those whose reverence is matched by their fine devotion and patience under difficult conditions. The present edition is a revision of the previous ones and is issued at a very reasonable price in order that all might share in the evidence and interest of the things recently discovered.

*The Framework of Faith.* By Leslie Simmonds, M.A. (Religious Book Club, 2s. 6d.)

There is a return to faith born out of despair of many to find a satisfactory answer in other ways to the mystery of life. There is a need for a clear statement of the Teaching of the Church since she is the upholder of the Faith. That teaching is introduced in this volume, *The Framework of Faith*. The broad outline is drawn boldly and while many details are perforce lacking, especially the teaching concerning God the Holy Spirit, there is indicated the Existence of God, His nature and ours, The Revelation He has made in the world and to the world in the person of Christ. The achievement of Redemption and its consummation in the Resurrection of the Crucified is portrayed with vigour and truth. This book closes with a review of the origin and Constitution of the Early Church and the value of the Sacraments, as well as the final destiny of man. The study is well presented and as the first of a series is welcomed.

*Sixty Looks at Sixteen.* By William Cross, M.A. (Epworth Press. 6s.)

The passage of youth through the critical and decisive period of adolescence into strong hopeful manhood is the theme of this well-written book. It is set as a conversation—accidental at first though providential in its issue—between an experienced man at the close of his active life and a young man at the opening of his career. Obviously Mr. Cross is writing his autobiography and we are grateful for the revelation. His guise will commend the book to many who might resent advice from age—the very counsel they so much need. The value of the book to ministers, teachers, and parents in their dealings with the individual boy who wants to do right and finds it hard, is very great. Throughout its pages there is a natural contact which is convincing. The chapter headings are intriguing: 'Sunset looks at Sunrise', 'Manhood looks at Childhood', 'The Hen looks at the Egg', and so forth. In them the problems of life and conduct are faced with a glowing hope born out of long experience. Race, Politics, Wealth, Society, Sex, and Faith are the themes in this worthwhile book. To give it to Sixteens everywhere would be a fine mission for the Sixtys and ensure an abundant harvest of character and conduct.

*Prayers of Citizenship.* By Kenneth T. Henderson. (Longmans. 3s. 6d.)

The writer of this book is a priest who has become a journalist. His aim is the production of a prayer book for those who are preparing to build a Christian World Order. It covers the field of human need in language simple, direct, and yet reverent. To each of the nine sections there is a preface which faces frankly the issue on that theme whether it be on War, Discipline, Democracy, the Church, Society, the Individual, Work, Friendship, or the Countryside. It is a vivid book of devotion and unique in its setting. It will be well used when generally known. One wishes the type had been larger and the setting more spacious but that may be an accommodation to price or paper shortage. A post-war edition will we hope be necessary in which these minor defects can be remedied.

*Paul and his Predecessors.* By A. M. Hunter, M.A., D.PHIL. (Nicholson & Watson. 4s. 6d.)

This is a book for which there was a definite need, and we are indebted to Dr. Hunter for the clarity and fullness of his treatment. For too long Paul has been regarded as the unique theologian of the first era of Christianity. So greatly was his outstanding contribution to Christian interpretation stressed that there inevitably arose a school of thought which regarded Paul as the originator of Christian theology and set him in opposition to Jesus. That period has happily passed. Modern research has enabled us to see Paul the man, the 'working missionary and preacher who only put his pen to paper under stress of circumstances'. In this volume Dr. Hunter has revealed Paul's indebtedness to the first generation of Christians. As a result we are led to a fuller knowledge and deeper appreciation of the thoughts, faith, and practice of that earliest Christian Church. It becomes increasingly clear that such originality as belongs to Pauline theology lies in Paul's distinctive development of the faith of his Christian predecessors. The two sacraments, the belief in the Holy Spirit, the eschatology which we find in Paul's letters were inherited, not invented by the apostle; and his Christology is an enriched exposition of the earliest Christian worship of Jesus as exalted Messiah and Lord. 'The Christian faith did not spring from the teeming brain of a single man of genius. The church and the faith existed before, and alongside of Paul. We can discover something of its beliefs, rites, ethics, experiences. We can to some extent know what the pre-Pauline Christians believed; what kerygma they proclaimed; what ethical teaching they gave to converts; what sacraments they celebrated, and the kind of hymns they sang; how they conceived of Jesus their Master, and how they interpreted and used the Old Testament scriptures; how they thought about the Holy Spirit, and what convictions they held about the Last Things.' Only a careful study of this book can do justice to Dr. Hunter's skilful

research. It is to be hoped that the volume will find a place in the library of every student of the development of the Christian Faith.

RALPH KIRBY

*The Approach to Christ.* By H. Elvet Lewis, M.A., B.D. (Independent Press. 3s. 6d.)

A devotional work of the strong type, consequently full of comfort. In days of mental stress it is well that avenues to peace of mind can be opened, and that every vista ends in Jesus. There is nothing trite in this book and there is no attempt to do anything but lead the thought of the reader to Christ. It does this. Can there be higher praise? E. B.

*Baha'u'llah and the New Era.* By J. E. Esslemont. (George Allen & Unwin. 5s. net.)

To trace the growth and development of a religious faith is an exercise of great interest, and many minds have been devoted to the task of unravelling the progress of the ancient faiths. It may not be so profitable to devote energies to the teachings of religious sects that are of comparative modern growth for they are clearly very dependent on the older faiths. This is true of the faith known as Babiism which, though definitely connected with the Shiah sect of Muhammedanism, has been greatly influenced by the Christian faith. On the other hand, a faith which has made considerable growth in the last century, not only in Persia, where it originated, but in America, must be of interest to all who are anxious to discover the secret of its success.

The first part of the book under review is devoted to an account of the founder of the faith, the Bab, and his successors, Baha'u'llah, and Abdu'l Baha, all men of striking personality and high character. All these, with many of their prominent followers, suffered great persecution which was doubtless a factor in the persistence of the sect. But the explanation of its appeal is to be found in the second part of the book which sets forth the teaching of these prophets, teaching which shows much evidence of the influence of Christian teaching. 'To be a Bah'i simply means to love all the world; to love humanity and try to serve it; to work for universal peace and universal brotherhood' is the reply of Abdu'l Baha to the inquiry as to the teaching. Chapters on 'Prayer', 'Health and Healing', 'Religious Unity', 'True Civilization', 'The Way to Peace' set forth the high ideals of the succession of prophets in this faith. It is of interest to note the opinion of Edward G. Browne, an authority on Babiism: 'Alike in intelligence and in morals the Babis stand high; but it is not certain to the present writer that their triumph over Islam in Persia would ultimately conduce to the welfare of that distracted land, or that the tolerance they now advocate would stand the test of success and supremacy.'

A. R. SLATER



## SOCIOLOGY AND BIOGRAPHY

*Methodism and the Literature of the Eighteenth Century.* By T. B. Shepherd, M.A., PH.D. (Epworth Press. 10s. 6d.)

During the last twenty years the procedure adopted by some of the newer Universities to bestow the M.A. degree, and at London to give the Ph.D. degree, for dissertations has produced a crop of books on subjects which at one time would have received scant recognition in academic courts. The relation of Methodism to contemporary life and literature, or to political and social developments, has proved a fertile field for those seeking such degrees, and the Epworth Press has generously encouraged its cultivation. One of the best of these useful books has just been published by Dr. Shepherd, and the reader will find himself carried along by the easy style of the author. Much of the ground has already been covered by others, and the influence of Professor Caldecott's essay and Dr. Bett's lecture on 'The Lives of the Early Methodist Preachers' is as clearly visible as it is generously acknowledged. The same may be said of the author's indebtedness to that invaluable little book by Dr. Bett, *The Hymns of Methodism in their Literary Relations*. None the less there is much in this book which springs from the fresh and independent researches of the writer.

Every single chapter is informative and eminently readable, and the readers who are not already familiar with the *Journal* and the *Letters* will surely be sent to them with a keen appetite. Others whose interest has already been aroused in eighteenth- and early nineteenth-century literature will find themselves eagerly turning to Mr. F. C. Gill's fascinating pages.

On one or two points a remark may be allowed. In a footnote on p. 99 Dean Stanley's unfavourable judgement upon John Wesley as a poet is quoted from T. H. Ward's *The English Poets*, with the comment, 'He is kinder towards Charles Wesley'. Let us not forget that description in Stanley's *The Jewish Church* of the midnight scene beside Jabbok, with the citation of three verses from 'the noble hymn of Charles Wesley', Wrestling Jacob. On the fourth line of p. 251 the word 'of' is redundant. On p. 274 John Telford's *The Life of John Wesley* is dated 1899. It was published in 1886 (2nd ed. 1906, 3rd ed. 1910). Finally, is it worthy of a thesis for a Ph.D. to include Quiller-Couch's novel *Hetty Wesley* in a bibliography under the heading, 'The more important books about the Wesleys and the Methodist Movement?'

The student will find valuable help in the bibliography, most of all in that section dealing with a subject on which the author has opened up new ground that has been awaiting an explorer for long enough, 'Methodism and the Theatres'. Altogether Dr. Shepherd has contributed a most welcome addition to the growing literature about the Wesleys.

W. F. HOWARD



*The Early Christian Attitude to War.* By C. J. Cadoux, M.A., D.D.  
(George Allen & Unwin. 5s. net.)

Dr. C. J. Cadoux has chosen an opportune time for the reprint in a cheaper form of his book. Its examination of the references to this subject in the Christian literature of the first three centuries is very careful and impartial and is the best compilation of its kind we have in English. Harnack's *Militia Christi* has not yet been translated out of German. In the first half of the book Dr. Cadoux sets out the early Christian disapproval of war and in the second half the early Christian acceptance of war. Dr. Cadoux has not only brought careful scholarship to his task, he has become a little pedantic in changing familiar names like Irenaeus, Tertullian, and Origen into Eirenaeos, Tertullianus, and Origenes. Here and there the interpretation of a passage may be disputed, but the argument is fairly stated and the author does not allow his pacifist bias to run away with him.

Rather too much is made of the argument from silence as when it is confidently stated that 'with one or two possible exceptions no soldier joined the Church and remained a soldier until the time of Marcus Aurelius'. It is clear that the question was not an urgent one in the earliest days when there was no conscription and when Jews were not allowed to serve in the Roman army. As hostility to the Empire increased Church canons not only forbade military service, they prohibited Church members from holding office in the State. As the State became more friendly the real problem emerged, and in 314 A.D. the Synod of Arles permitted Christians to serve in the army. A hundred years later, under the Emperor Theodosius, the army was wholly Christian: non-Christians were not permitted to serve. Some have argued that the conversion of Constantine led not to the conquest of the Empire by the Church but of the Church by the world and the spirit of worldliness. Certainly, as Lecky says, 'a great change was passing over the once pacific spirit of the Church'.

It is very doubtful whether the teaching of Our Lord on non-resistance can be stressed as Dr. Cadoux stresses it to cover every situation that may arise for every Christian. There is little difficulty in showing how much of this doctrine reappears in the attitude of the Church under the Cross. The fierce words of the Fathers against war find an echo in all our hearts and the greatest problem for our own day is how to get rid of this greatest plague of modern life. Origen states the argument against taking human life in its strongest form, but even Origen admits that wars may be inevitable. Dr. Cadoux agrees that much of the early Christian teaching is crude and inconclusive and does not face the real situation. As the complications of life were more fully examined the Church's decision was that its members could neither avoid the obligations of office in the State nor of military service. Lecky again spoke the right word when he said that 'the opinions of the Christians of the first three centuries were usually formed without any regard to the necessities of

civil or political life', but he also said: 'Amid all the sins and failings, amid all the priestcraft and persecution and fanaticism that have defaced the Church, it has preserved in the character and example of its Founder an enduring principle of regeneration.'

A. W. HARRISON

*Jews and Christians To-day.* By W. W. Simpson, M.A. (Epworth Press. Cloth, 3s. net. Paper, 2s. net.)

The Trustees of the Beckly Lecture are to be congratulated on the helpful contributions they evoke on questions of urgent public concern to-day. Antisemitism in our time is a problem on which most of us need enlightenment, and Mr. Simpson writes as one who has given much thought to the subject. Those who desire an introduction to the problem in its essence and historical setting, with some indication of the lines along which a solution may be attempted, will find just the help they need in this book. Throughout their history the Jews, for various reasons, have been a much persecuted people, but antisemitism as manifest to-day is something distinctive, being in Mr. Simpson's definition 'the exploitation of a defenceless minority for reasons of political or economic expediency, this exploitation being based upon a misrepresentation of facts, a distortion of historical perspective, and the propagation of a pseudo-scientific doctrine of the racial inferiority of the Jews'. Mr. Simpson makes it clear that Christians in their estimate and treatment of Jews over the centuries must bear much responsibility for that situation of grave tension out of which the present deplorable state of things has arisen. Mr. Simpson writes feelingly of the grave refugee problem, yet sees here the symptom of a deep-lying disease which calls for radical treatment. He pleads for a far-reaching educational policy which shall aim at a closer understanding of Jews by non-Jews, and especially by Christians. Judaism and Christianity are both totalitarian religions and are therefore equally menaced by the rise of the totalitarian states. If they are to survive they must realize their kinship with one another; antagonism between Jews and Christians must be disastrous; alliance is natural, and necessary for the survival of the truth and way of life for which both stand. Mr. Simpson's contention on this point is fundamentally sound, and is forcibly presented. Happily Christian scholars to-day are increasingly recognizing the essentially Jewish character of Christianity, and the need for a sympathetic understanding of Judaism both in its old Testament and Rabbinic expressions if Christianity itself is to be kept true to type.

J. T. BREWIS

*Christians in a World at War.* By Edwyn Bevan. (S.C.M. Press. 6s.)

No work by Dr. Bevan fails to carry with it a high standard both in regard to matter and style. And there is no such failure here. Yet we

confess to a sense of disappointment with the book. Its spirit, especially in the concluding chapters, is not just what we might be led to expect from such an author, and at times the attitude taken up is almost that of an impatient schoolmaster seeking to disabuse the minds of his adolescents of their silly notions. Moreover, some of the arguments leave something to be desired, and this apart from a willingness, though sometimes grudging, to appreciate attitudes different from his own. Indeed, Dr. Bevan just manages to escape, at certain points, making his book a propaganda tract. This criticism must not be taken to mean that we find no expressions of worthy judgement or that the whole book is disappointing. Rather, it may well be that many readers will find Dr. Bevan suitable to their taste and will approve his arguments and attitude. For ourselves, we cannot think, especially with his arguments on Left-Wing Christianity and Pacifism, that Dr. Bevan will look back on this publication, except as an attempt to put the 'young-bloods' in their place, with any real satisfaction.

It is not possible nor yet wise to enter, in war-time, into the controversial matters raised by this book. It is sufficient to lay hold of what we regard as the really valuable contributions Dr. Bevan has to offer. These are found in the opening chapters, 'The Unrealized Hope', 'Twenty Centuries of History', 'Well-doing and Well-being'. Though the last chapter, 'What Ought We to Do?', as an essay on the method of establishing peace following the war, deals with matters usually left to experts, it is an important chapter. In the first place, it deals with, as he sees them, the limitations or insufficiency of both the League of Nations and the modern notion of Federation, and secondly, its presence in this book indicates, quite rightly, the need of all Christians having a real and vital interest in the need and the ways of establishing peace. Enthusiasts of the Federation idea would do well to ponder over Dr. Bevan's criticisms.

Most of the book is taken up with a consideration of the religious and ethical problems that confront Christians in this time of war, especially in regard to the 'iron processes' of nature and the persistence of evil. God appears not to interfere: evil, in spite of our faith and the existence of God, still goes on. If the earthly life is all, there is, from what we see of the prevalence of evil, little hope. Dr. Bevan cannot put his emphasis on the establishment of the Kingdom of God on earth, though this must be striven for and its possibility taken for granted. The only sure ground of hope, however, is in life after death, 'beyond the veil'. Here Dr. Bevan has some impressive things to say, though, in the judgement of some people, he will be regarded as approaching very near to an escapist view of life. Yet it cannot be denied that a belief in immortality is vital to the Christian faith and without it life remains an enigma. The importance of the doctrine in war-time is obvious.

T. W. BEVAN

## GENERAL

*The Oxford Book of Christian Verse.* Chosen and Edited by Lord David Cecil. (8s. 6d.)

Foreign observers have often remarked on the essential religiousness of the people of Great Britain. A compilation like this *Book of Christian Verse* is an interesting and revealing gloss on that observation. For, as Lord Cecil writes in his introduction: 'A collection of English Christian Verse is both a history of Christianity in England and an exhibition of the varieties of the religious temperament.'

The collection is no haphazard one. The poems chosen are those 'that seemed most significant as an expression of Christian feeling' of several possible choices from given authors. They are, moreover, poems held to be 'consistent with the doctrines of orthodox Christianity'. Finally, all the poets quoted are British-born save one, T. S. Eliot, who is, however, an Anglican by choice.

Lord Cecil's collection ranges from the thirteenth to the twentieth century. He himself divides that historical period into four main phases—the Pre-Reformation period, the Carolinian era, the period of the Restoration and the later nineteenth and the twentieth centuries. Of these periods the second (especially the seventeenth century) and the fourth are in his view the most significant and the most prolific in really great verse.

All the familiar names are here—Donne, Herbert, Milton, Crashaw, Vaughan, Traherne, Blake, Tennyson, Browning, Thompson, and the rest. Here also are such soul-shaking poems as Donne's 'Hymn to God the Father'. But here, too, are such exquisite gems as the carol 'I sing of a Maiden' and 'The Cherry-Tree Carol'—anonymous poems of the fifteenth and sixteenth centuries.

But it is impossible to quote. There is too much to quote. With a Bible and this *Book of Christian Verse* one need ask for little more in the way of an aid to devotion. One thing should be said: poems are here quoted rich and profound in thought (as by Richard Watson Dixon, a rare writer) as well as poems gentle and delicate in feeling. Devotional verse needs vigorous thought as well as delicate feeling if it is to escape inanity.

Lord David Cecil has given us a rich collection of verse, and the Clarendon Press a very beautiful book. We are deeply grateful for both. A further word might be allowed perhaps. Lord Cecil's own introduction is not the least valuable contribution in the book.

JOHN E. STOREY

*Fear No More.* A Book of Poems for the Present Time by living English Poets. (Cambridge University Press. 3s. 6d. net.)

This small book, as its compilers say, had for its first suggested title, 'Man Facing Himself'. It has arisen from a sense of the necessity that the war should be *thought* through to a finish, and from the realization that only by the poet's way, not of logical reasoning but of impassioned contemplation, could this urgent need be met. Poets themselves found, in the early days of the war, that men and women asked them for poetry as hungry people ask for bread, 'not to escape circumstance, but to be able to hold it'. So this book came to be compiled, as an anthology of poems by living poets, written for the most part within the last five years, and written under the pressure of their anxieties. No name of any contributor is given. It might be an interesting exercise to attempt to recognize some familiar accents among these voices which here speak to us. But the poets have generously agreed to anonymity, for they have wished to be heard, not as individual voices, but as the voice of the soul of Britain in this hour of need and danger.

This is a book of poems written in this time and for this time. Yet it scarcely deals at all directly with the War. It rather seeks to recall us to those consolations and encouragements to which, in such a time, the mind of man must turn again, the beauty of the world around, and those inner reserves of strength and courage within man's own soul. It seeks to set the events of the time in the long perspective of the ages, to see them as some singer now unborn may see them, when

the song he will sing shall enshrine our despair,  
Reveal our mad story, and from its present confusion  
Discover the hope that guides us toward his birth.

This is a book of faith and hope. There is little in it that stands in definite and conscious relation to the Christian creed. We must still wait for the Christian poet of this age. But because there is a sense of spiritual values, and a protest against those bleak negations which this age has offered to men's hungry hearts, many readers will be thankful in this iron time, for the good gift which this band of living poets brings to us.

FRANCIS B. JAMES

*The Foundations of the Modern World.* By Cyril E. Hudson. (Allen & Unwin. 7s. 6d.)

This book is the second volume in the series 'The Church and the World', by Cyril E. Hudson and Maurice B. Reckitt. The first volume, *The Church and the World*, was undertaken jointly and the third volume, which will be issued in a few months' time and will complete the series, will be written by Mr. Reckitt. The purpose of the series is to provide,

as the sub-title suggests, materials for the historical study of Christian sociology. Though not written for the expert, it contains all the excellent qualities of scholarship and research that readers have been led to expect from such eminent writers. Here is a series to inform the mind of intelligent Christians on matters often neglected by them but which must be faced and understood if future civilization is to be claimed for moral standards and—a matter of deeper importance for the Christian—if the Christian faith is going to mean anything at all outside private and privileged religion. An increasing sense in many quarters, of Christian responsibility for the social order makes this series timely: the requirements of the future peace may make it indispensable. We urge all who have any concern for the future to become acquainted with this series now.

Canon Hudson, in the present volume, deals with the sociological implications behind the philosophies and practices governing the fourteenth to the eighteenth centuries, and seeks the truth of things as revealed in the writings of the best authorities. Thus a mine of information is provided on questions such as the Conciliar Movement, Authority in Church and State, the Political Philosophy of Secularism, the Disintegration of the Medieval Economic Synthesis, while a most illuminating chapter is provided dealing with Erasmus to Grotius. Why do not Christian people know more about these matters? If they want to know, we can think of no better series, outside the originals, than this one.

T. W. BEVAN

*Heil Hunger.* By Dr. Martin Gumpert. (Allen & Unwin. 5s.)

This is an astounding book. It records the health and social conditions in Germany under the Hitler regime. Its value lies in its authoritative documentation. It deals not with wishful thinking but with declared facts. The vaunted 'Joy through Strength' movement which has been a main plank in the Nazi platform is here revealed as a growing misery based on degeneracy in the past six years. The bluff is called at last by the stolid German statisticians. This book does not deal with political racial or religious problems but with physical facts collected from Nazi sources. The author was the head of a large clinic in Berlin and is a practising physician and surgeon. He does not vent any anti-Nazi hate nor does he allow mere suspicion to colour his findings. To him it must have been an agony to make the records. In his new sphere in New York Dr. Gumpert asserts that freedom is the first condition for the biological advancement of the individual and of the social group. The policy of increasing the population in Germany has failed. Youth there to-day is haunted with rickets, plagued with neurosis and foot deformities. This is due to undernourishment and intensive exploitation of youth. Drunkenness increases in line with growing lists of suicide, lunacy, and



venereal disease. Tuberculosis is rampant. There are 600,000 married women in the factories and 34.4 per cent of mothers with five or more children are in the factories. The fateful influence of food shortage on the general state of health is noted. The feeding of the German people and those of the occupied countries is a problem of the first magnitude since most of the invaded lands are themselves importers of food in the ordinary way of life. There is misery everywhere and coupled with that is the disintegration of scientific research which bodes evil for Germany after the war. The war which Hitler is waging is not only against the Democracies; it is in fuller measure a war against Germany. He has produced the unhealthiest and most unwholesome political system ever born in the brain of man and when it and he have passed the world task will be the restoration of health and joy not only to Germany but to the world.

*Is Germany a Hopeless Case?* By Rudolf Olden. (Allen & Unwin. 4s. 6d.)

The growing hatred of Nazism may easily develop into a detestation of all things German. A moment's thought will suggest the folly of this line of action. Hitler is not Germany though the German people must bear their share of blame for him and his dastardly works. There are good folk in Germany who are crushed and silenced and with these in happier days we must work and live. When this struggle has resulted in victory we have to learn to live with the seventy million German people, disillusioned and dismayed, who will be left. We cannot and surely do not want to live in a world of perpetual hate. We owe too much to the Germans in every branch of art, literature, and science to deny to them for ever the right to make good the wrong that a madman has forced them to do to mankind. Rudolf Olden is a member of that crushed minority who will build a better Germany to-morrow. Let us be British enough to dare all to exterminate the cancer of the Nazi regime and to recognize all that is liberal and peace-loving in the victims of Hitler's fiendish rule. It is he and not Germany that is hopeless. This book will serve a useful purpose if it spurs us to victory for the sake of the peace we may establish.



## Periodical Literature

### BRITISH

**The Journal of Theological Studies** (April).—This number opens with a tribute to the late Editor, Canon J. M. Creed, written by his successor in the Ely Professorship, Canon J. S. Boys Smith. Of a number of Notes and Studies the two most interesting are 'St. Mark and the Transfiguration' by Dr. G. H. Boobyer, and 'Clement of Alexandria and the Didache' by Dr. J. E. L. Oulton. There are numerous book reviews, amongst which we may specially refer to the notice by the Rev. H. C. L. Heywood of Professor John Baillie's admirable book, *Our Knowledge of God*. The reviewer speaks of its 'mature and many-sided wisdom' and ranks it as worthy to be put alongside Dr. Oman's *Grace and Personality*. Those who have been duped into taking Guignebert as a first rate scholar and an authority on New Testament subjects would find a salutary corrective in Professor Danby's exposure of his lack of knowledge, accuracy, and judgement as shown in his book *The Jewish World in the Time of Jesus*, translated by Professor S. H. Hooke.

**The Expository Times** (April).—Of the current series on 'Constructive Theology', Dr. J. S. Whale writes the seventh article. His subject is Sin. He states first the problem set for metaphysics as it bears on the sovereignty and sole causality of the Creator, and on the moral evil of the rebellious human will, and outlines the position taken up by philosophical monism, as in Spinoza or Hegel, by the religious monism of the East, as in Buddhism, and by the practical experience of men who have seen God in Christ and have also seen the true nature of man as against the background of the Cross. Hence Dr. Whale passes to the nature of sin, and considers it in relation to the bearing of Evolution which would affirm that sin is an anachronistic survival, setting against this von Hegel's dictum that the central, typical, and fatal sin is egocentric pride (superbia) as opposed to the absolute authority and claim of God in whose image man is created. Finally the writer treats of the Reformers' doctrine of Total Corruption (with a fine quotation from Kate Mansfield) and the Fall. 'Eden is on no map, and Adam's Fall fits into no historical calendar. The Fall refers not to some dateable aboriginal calamity in the historic past of humanity, but to a dimension of human experience which is always present—namely that we who have been created for fellowship with God repudiate it continually, and that the whole of mankind does this along with us. The symbolism of the Fall describes the age-long misdirection of human life which is the very presupposition of the gospel. 'A second Adam to the fight, and to the rescue, came.'

The 'Notes' have a valuable discussion on War, Pacifism and Peace. (May).—Among other noteworthy articles are Reconciliation (Canon Mozley), the Future of Christianity (Professor Stanley A. Cook), and an Engineer's View of the Conflict between Science and Religion (Professor R. O. Kapp).

(June).—Paper shortage curtails this issue by 8 pages. But the life and guidance of the periodical are maintained. Any preacher who finds it hard to give God's message for these days may well give thanks for the understanding and help of editors and contributors.

R. W. H.

**British Journal of Inebriety** (June).—The President of the Society for the Study of Inebriety (Dr. W. Norwood East) writes of the aims and work of the society in the medico-sociological and medico-legal aspects of this evil. Dr. A. E. Russell of St. Thomas's Hospital contributes an article on 'The Hospital—A Mirror of Social Progress'. This side of the work of the medical profession is shown in the history of the famous hospital in which the writer is Consulting Physician. It is a great record of growth from the ministrations of the old religious houses to the organized medical treatment of to-day. The passing of alcohol as a major item of diet is as remarkable as the progress of medical treatment. The third article in this issue deals with the influence of the outbreak of war on drunkenness and attempted suicide. It is contributed by the medical officer of H.M. Prison, Liverpool, Dr. H. K. Snell. The connection of alcohol with misdemeanours is well known. Book reviews and an obituary notice of Professor E. Mapother complete a valuable number.

#### AMERICAN

**Harvard Theological Review** (July).—A varied and fascinating number contains four essays. In the first the Regius Professor of Greek at Oxford, E. R. Dodds, writes on 'Maenadism and the Bacchae', connecting the coming of Dionysus in the Bacchae with the coming of Sabazius to Athens. 'Euripides had recovered in old age that power of Dionysiac experience which the oldest dramatic poets possessed, and in doing so he had found an outlet for feelings that for years had been pressing on his consciousness without attaining to complete expression. Professor Dodds does not discuss the meaning of the moral of the play, but holds out a promise that he will shortly do so elsewhere. Dr. Cyril C. Richardson writes a learned discussion of the time-honoured theme 'The Quartodecimans and the Synoptic Chronology'. Marbury B. Ogle of the University of Minnesota in 'Bible Text or Liturgy?' using as the basis of his investigation the twelfth-century prose work, *De Nugis Curialium* of Walter Map, shows the principle of liturgical influence to be of widespread application when we are dealing with variations from

the text of the Vulgate in biblical quotations. H. W. Foote writes on the tercentenary of the Bay Psalm Book, and claims that Canon Dearmer was right in pointing to American Unitarians as the best hymn-writers of the second half of the nineteenth and the first part of the twentieth century, for they were chiefly 'the product of these Harvard men who had found here the conditions conducive to a fresh outburst of sacred song'. They thus proved themselves worthy successors of the pious and learned men who three hundred years ago enriched the spiritual life of the pioneer days of New England by publishing the Bay Psalm Book.

**The Journal of Religion** (April).—Two articles in this issue emphasize the new concern for and the fresh interest in Theology. The first is 'Toward Better Theological Education' by Dr. E. C. Colwell. He deplores the present system of teaching in America and outlines a better. The second contribution is on 'Theology in Transition' by Dr. R. C. Miller, in which the writer reviews the changes of the last fifteen years and feels the time has come for a revival of experimental religion and theological speculation, which will combine intellectual tentativeness with the commitment of the self to the sustaining and creative power of God. The historical dilemma of the Protestant mind as expressed by the teaching of Barth and Brunner is dealt with in critical fashion by Dr. Paul Lehmann. The integrity of the mind of the Reformation has been compromised and the necessity exists for the expression of the Gospel of the Creator and Redeemer God by whose sovereign and forgiving Word men are called from their darkness into His marvellous light. The fourth major article in this issue is a study which examines the life and organization of the Church at Smyrna as reflected in the two letters from Ignatius to that large Christian community and its bishop Polycarp. The writer discusses the principles which led them and the other early Christian Churches to adopt the Monarchical Episcopate. Critical reviews and book notices—mainly of American theological literature—complete the number.

**Religion in Life** (Summer).—Three articles have a direct bearing on the present world situation. Professor E. W. Lyman deals with 'Christian Faith and the Present Crisis' and says many excellent things with which no one will disagree. Mr. Gerald Heard writing on 'I Believe in Peace' shows the depth of his belief by going away to America to lecture there with the width of the Atlantic between himself and the conflict of those who are prepared to sacrifice all to win peace for a world that has been robbed of it. Professor John C. Bennett, though his college is at Berkeley, California, shows a more sensitive appreciation of the moral dilemma which confronts the Christian realist

than the peripatetic English pacifist. His essay, 'The Christian's Ethical Decision' deserves careful study. Two other articles may be mentioned, 'The Dilemma of the Informed', by A. G. Walton, of the Tomkins Avenue Congregational Church, Brooklyn, and 'The Two Tentmakers' by R. J. Turrell of the Methodist Church, Urbana, Ohio. The former is a good representation of the trouble which was vexing many ministers in this country thirty years ago, the latter is a comparison and contrast of Paul and Omar Khayyam. Many of the short book reviews are brightly written.

**The Yale Review** (Summer Number).—The fortunes of war make the publication of a periodical review a difficult task. Articles on the war are often out of date before the day of publication, however well and thoughtfully written. The contribution of Max Ascoli on Mussolini in the war is an example of this. The amazing growth of air travel is reflected in E. P. Warner's article on 'Aviation in 1940'. From this it would seem that air transport is reaching a standard in safety and a minimum in cost. The one will reassure the nervous and the other encourage the economical voyager. Those who have used this method of travel regard it as overrated except in the matter of speedy transit. 'Gold in a Warring World' is a survey of the resources of the nations especially the belligerent ones. Carl Becker offers a philosophy of life in his study of 'Some Generalities that still Glitter'. Laurence Housman is as penetrating and interesting as ever in his play of Bismarck and Queen Victoria entitled 'Ruling Powers'. Dickens lovers will welcome Audrey Lucas's article on 'Some Dickens Women'. The fiction offered is typically American and full of vigour. There are two poems which do not seem to reach the high level of the Yale Review as a whole. The staff of book reviewers present their reports on current literature with much skill. The review of Nevile Henderson's book *The Failure of a Mission* is excellent.

#### FRENCH

**Études Anglaises**, Grande-Bretagne—États-Unis (Janvier-Mars 1940).—This number fully maintains the high standard of its predecessors, and is comparable with any review in English dealing with the same kind of subjects. M. C. Ceste writes on Emerson as a poet, M. F. Dony on the Romanticism and Puritanism of Hawthorne as illustrated in *The Scarlet Letter*, and M. W. de Lipski on the Symbolism of W. B. Yeats. These studies show remarkable insight into the minds of the authors discussed. A sparkling article by M. J. Avarnon describes the representation in French of *The School for Scandal* at the Théâtre de Maturins. Although the French version is lively and brilliantly acted it takes 'strange liberties' with the work of Sheridan. Half this issue is devoted

to *Revue*s and *Comptes Rendus Critiques* of recent books and periodicals on English subjects, including some in French and German. In the *Revue des Revues* there is a note on the *London Quarterly Review* for January 1940 with a quotation from the article by Dr. Lofthouse entitled, 'To End Hitlerism'.

**Évangile et Liberté.** Professor Karl Barth's letter in the issue of February 7th on the responsibility of the teaching of Luther for the present Hitleristic Germany, has produced a lively discussion. In No. 9 the Editor, M. Louis Dumas, pointed out that Hitler was not of Lutheran but of Catholic formation and that a considerable number of those then fighting against German aggression were of the Lutheran persuasion. In Nos. 10 and 16 M. le doyen Strohl declared that neither the adherence to Calvinism of the reigning house of Prussia since 1613 nor the Catholic education of Bavaria had prevented them from participating in 'the delirium of to-day'. 'The paganism of Germany is due far more to the sceptic Frederick the Great and to philosophers and statesmen such as Hegel, Mommsen, Bismarck, and Treitschke. This order of ideas has thwarted an evolution which would have been altogether different if its protagonists had held to the ideas of Luther in his treatise on Civil Authority'. In an article in No. 19 Professor Émile T. Léonard gives evidence to show that Jeanne d'Arc was a Protestant before the Reformation, and in No. 15 M. A. Mobbs discusses the religious ideas of Alex. Vinet. Valuable features of *Évangile et Liberté* are the devotional studies contributed from time to time by eminent French pastors such as Wilfred Monod, M. A. Bertrand, Paul Fargues, and the late Charles Wagner.

H. H.







## NEW PUBLICATIONS

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